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V. Guochi Sculp.

THE
Morals of Princes:
OR,
An Abstract of the most
REMARKABLE PASSAGES
Contain'd in the
HISTORY
Of all the
EMPERORS

Who Reign'd in ROME.

WITH
A MORAL REFLECTION
Drawn from each QUOTATION.

Written originally in *Italian*,
By Count JOHN BAPTISTA COMAZZI,
Historiographer to his Imperial Majesty.

Done into *English*
By WILLIAM HATCHETT, *Gent.*

Regis ad Exemplum———

LONDON:
Printed for T. Worrall, at the *Judge's-Head*,
over-against *St. Dunstan's Church*, in *Fleet-street*.
M.DCC.XXIX.

THE
MOMENTS OF PRINCES:
OR,
AN ABRIDGE OF THE MOST
REMARKABLE PASSAGES
CONTAINED IN THE
HISTORY
OF ALL THE
EMPERORS
WHO REIGNED IN CHINA.

WITH
A MORAL REFLECTION
DRAWN FROM EACH OF THE ABOVE.

THIS WORK WAS ORIGINALLY IN THE
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To His GRACE
THE
Duke of BEDFORD.

May it please your GRACE,

I Need not mention to
Your GRACE the Advan-
tages that arise from
reading *History*, espe-
cially the *Roman*, since
every distinguishing Capacity must
know, it affords such Variety of
Examples, as give an Idea of al-
most all that ought to be *imitated*,
or *avoided* by the *Great*.

A 2

WHEN

iv DEDICATION.

WHEN a Person is well vers'd in *Geography*, to look on a Map, reminds him of what he before study'd ; and thus far, I flatter myself, this little Work may be of use to your GRACE, in regard of the *Roman* History : for as the *one* presents you at one View, with all the different Prospects of the Universe, so the *other* brings to Remembrance, the Transactions of many Ages, and assists Contemplation with the most remarkable Passages of the Greatest Men that ever liv'd.

YOUR GRACE is now past the painful Parts of Literature, and happily arriv'd at an Age to put in Practice, what You have so long been Studying : *Men*, not *Books*, must now imploy your Hours. If therefore what I have done, may spare your GRACE the Trouble of inspecting into larger Volumes,
and

DEDICATION. v

and hinder the World from being depriv'd, tho' for the smallest time, of those Blessings, which your GRACE's Publick Appearance has the Power of bestowing, my Performance will be of universal Service, and give me a Merit, to which I cou'd no otherwise pretend.

IT is, my LORD, with an Infinity of pleas'd Expectation, that the Eyes of all *good Men* are fix'd upon your GRACE; and what indeed may they not hope from a young Nobleman, descended from a Race more conspicuous for their *Vir-
tues*, than great *Titles*! A Race, which in every Generation, has improv'd in Glory, and shew'd, they regarded Nothing in Competition with true Honour!——
But as it is not to be doubted, that your GRACE will fail to make a Figure, answerable to your

vi DEDICATION.

Illustrious Birth, and Elegant Education, I shall restrain the struggling Impatience of my grateful Inclinations, and forbear to expatiate on those fine Qualities, which so early adorn your Mind; entreating Leave only to thank that generous Condescension, which has allow'd me the Glory of subscribing my self,

*With the most profound Duty
and Submission,*

Your GRACE's

Most Obedient,

Most Humble, and

Most Faithfully

Devoted Servant,

WILLIAM HATCHETT.



THE P R E F A C E.

WHEN Prefaces are written to point out any difficult Passage in an Author, they are necessary: when to excuse his Errors, or to acquaint his Readers with the Motives of his Undertaking, or to signify the Pleasure he had in the Performance, they are to be indulg'd, as Tokens of Humility, Desire of instructing, and Emulation; but when they are only intended as a Supplement to the Bulk of the succeeding Labour, then they are ridiculous, and deserve not Perusal.

I must own, a Preface to the following Sheets, is no way necessary, since the Title-Page, the first History, and Moral Reflection, serve to give a sufficient Idea of the whole; but as they were compil'd by a Person of Figure in the World, and treat on Matters, as well beneficial to those in a Private Capacity, as peculiarly adapted to Princes, it would be an unpardonable Piece of Self-sufficiency, were I vain enough to imagine, that my weak Endeavours have no need of all imaginable Indulgence from my curious Readers, for the Faults I may have committed in this Translation.

Nothing therefore cou'd so much incline me to hope the Good Nature of the Publick, as this candid Acknowledgement, together with the great Pains I have taken to do my Author Justice. It's true, I was not ignorant of what so often renders Works of this Kind defective; yet, without ascribing any Merit to my self, I may venture to say, I have discharg'd the Office of a faithful Translator: Beauties attributed to the Original, or Imperfections to the Translation, had little Influence to slacken my Assiduity, or make me hurry it over by the Sheet, as is but too frequently the Custom.

As to the Stile of my Author, it is very concise; and where I cou'd be so, without rendering the Expression dark in English, I have imitated it; otherwise, I have follow'd his Sense, and dress'd it in a proper Phrase.

I can add no more, without being superfluous; therefore I commit my Performance, such as it is, to the World. Those, by nature indulgent, will overlook the Errors, and be pleas'd with the few Beauties, they may meet with: Others, more inclin'd to find a Fault than excuse one, will convert all into Error. To the one, I owe Gratitude; to the other———





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The MORALS *of* PRINCES.

JULIUS CÆSAR. I.

The HISTORY.

“ **U**PON JULIUS CÆSAR'S
 “ Arrival at *Rome*, from
 “ his Government in *Spain*,
 “ he found the Common-
 “ wealth divided by two
 “ Factions: One headed by
 “ CNEIUS POMPEY, the other by MARCUS
 “ CRASSUS. Each strove to bring him over
 “ to his own Interest, but CÆSAR evaded
 “ their several Sollicitations, and chose ra-
 “ ther to become Mediator of Peace be-
 “ tween them.

The MORAL REFLECTION.

CÆSAR's Ambition cou'd not suffer to be under subjection, but aspir'd to reign: he therefore made himself an Umpire between CRASSUS and POMPEY, that they might both depend on him. He only *reigns*, who does not *depend*; he does not *depend*, who *judges*; and he *judges*, who is *Arbitrator* between two *Competitors*. CÆSAR did not intend, by this Conduct, to render either of the Rivals more formidable and powerful than the other; but, under the Pretext of his Mediation, aim'd at weakening them both. He negotiated a Peace between them, not with a View of uniting them to one another, but with that of uniting them both to himself; his Design was not to make them Friends, but to oblige them to lay down their Arms.

The HISTORY.

“ P E A C E being concluded, by the
 “ good Offices of CÆSAR, between POMPEY
 “ and CRASSUS, they mutually join'd their
 “ Interests to make him Consul; and du-
 “ ring the whole time of his Consulship,
 “ his Colleague never appear'd at Court.

The MORAL REFLECTION.

CÆSAR cou'd never endure that the Reputation of good Government shou'd be
 attri-

attributed to any, but himself. He labour'd, continually, to influence the *Roman* People to believe the Advantages of single Government, and dispos'd their Minds to approve of Monarchy in Consulship; by which means, he pass'd upon them for a Consul, while he was actually introducing Usurpation and Tyranny. State Revolutions, if effected on a *sudden*, are commonly *violent*; and whatever is *violent*, is seldom *lasting*. The People tolerate and embrace, without the least Murmur or Discontent, any Imposition that has not the Shew of Novelty; and the surest way to subdue, is to sooth them.

The HISTORY.

“ WHILE CÆSAR was Consul, he
 “ marry'd his Daughter JULIA to POMPEY,
 “ and, by a second Marriage, espous'd the
 “ Daughter of LUCIUS PISO, who was to
 “ succeed him in the Consulship.

The MORAL REFLECTION.

CÆSAR contracted these two Alliances, on no other Motive, than to serve him as Instruments of his Policy. While JULIA imagin'd, her Engagement with POMPEY, was solely owing to the Sincerity of his Affection, her Father was employing all his Art to engage POMPEY, and made this

Union a Help to his Designs. Thus too the Daughter of PISO equally believ'd, that CÆSAR had made choice of her, as the Partner of his nuptial Bed, while he only made use of her, as a Step to arrive at Sovereign Power. For *Private Men*, Marriage is the *End* of their Views, but *Princes* make use of it, only as an *Expedient*. To *Common People*, Conjugal Love is design'd as a *Pleasure*; but to *Politick Men*, as an *Instrument* of Commerce.

The HISTORY.

“ CÆSAR's Consulship being expir'd,
 “ he chose the Government of *France*;
 “ march'd thither with an Army, and made
 “ war on several Nations.

The MORAL REFLECTION.

CÆSAR consider'd Factions might raise him to the first Station in the Common-wealth, but cou'd never make him Master of it: that cou'd not be effected, without an Army; but then the Difficulty was, how to appear in arms, without discovering his Design. Here it was, that CÆSAR show'd his Skill: he took up Arms for the Common-wealth; exerted his Courage, in order to make himself Master of it: and extoll'd it with all seeming Warmth and Sincerity, the better to oppress it. In
 good

good Policy, the Art of Secrecy doth not consist in an absolute Silence, but in discovering sometimes a probable Intention, in order to conceal and disguise the true one; or even in giving a true one, provided it be not the principal. The most subtle Dissimulation in the World, is in knowing well, *when* and *how* to make use of the Truth.

The HISTORY.

“ CÆSAR’s Faction being unexpectedly, and on a sudden reduc’d, (by the Deaths of his Daughter, POMPEY’s Wife, and of MARCUS CRASSUS, slain by the Parthians in *Asia*) he was not confirm’d in the Charge he had in *France*; but receiv’d Orders from the Senate to return with all expedition to *Rome*, and commit the Conduct of the Army to his Successor; to which CÆSAR gave Answer, that he wou’d readily obey, provided POMPEY shou’d be oblig’d to do the same.

The MORAL REFLECTION.

IF CÆSAR had given an absolute Answer, that he would not obey, his Name wou’d have been immediately register’d on the List of Rebels and proscrib’d Persons; which dishonourable Character wou’d have

prov'd the total Destruction of his Fortune; for then many wou'd have been asham'd to follow him; and without whose Adherence, it was not possible for him to accomplish his Designs: He therefore sent this Answer, *that he expected the same Fate as POMPEY*. This prudent Reply, expressing an Emulation, had the Appearance of a Virtue; cloak'd his Conspiracy against the Commonwealth; and taught how to disobey, without being accounted a capital Offender. By CÆSAR's declaring he was ready to share POMPEY's Fate, he oblig'd his very Enemies to protect him, lest POMPEY shou'd likewise fall under the same Censure; and disingag'd himself from the Necessity of a Compliance, being thoroughly persuaded, that POMPEY wou'd never agree to lay down his Arms. Let him, who means *No*, avoid rendering himself odious, by saying *Yes*, with the Addition of a Proviso, that may *seem*, but not *be* possible.

The HISTORY.

“ IT was not in the power of CÆSAR
 “ to bribe the Senators into his Interest,
 “ he therefore seduc'd the Soldiers, by gi-
 “ ving them double Pay; after which, he
 “ headed them, and so pass'd the *Rubicon*:
 “ which terrify'd the Senate so much, that
 “ they

“ they fled to *Durazzo*, leaving all *Italy*
 “ in CÆSAR’s power.

The MORAL REFLECTION.

HE who embarks in any great and important Enterprize, ought to be provided with various Schemes for the compassing it; to the end that, if one of them shou’d miss its effect, the other may prove more successful. CÆSAR had not indeed any of the first Rank in his Interest, but wanted not the Springs of Action, *Money and Strength*. The Senate’s Resolution of reducing CÆSAR to obedience, was only grounded on their arbitrary Authority, and consequently cou’d not oblige him to one Step: CÆSAR’s Resolution of bringing *Rome* under his Subjection, was not only grounded on the Aid of his Confederates, but on a surer Foundation still, that of a formidable Army, which put the Senate both to Confusion and Flight. He, therefore, who wou’d *command*, let him seek, by *Force of Arms*, to be *obey’d*.

The HISTORY.

“ CÆSAR was now in full Possession,
 “ and Master of *Rome*, yet he did not
 “ judge it proper to act at first as such. He
 “ recompens’d his Soldiers without incom-
 “ moding the Citizens, by making use of

“ the publick Treasure; justify’d his Con-
 “ duct, by attributing the Cause of that
 “ Confusion to POMPEY; shew’d himself
 “ desirous of Peace, and by these plausible
 “ Pretexts, got himself a second time chose
 “ Consul.

The MORAL REFLECTION.

CÆSAR order’d a strong Garrison to be kept in *Rome*. The People imagin’d him a zealous Common-wealth’s Man, because he declar’d, that his Ambition extended no further than to attain the Consulship; and that the occasion of the War proceeded only from an Emulation of POMPEY. He, further, strictly forbid the Soldiers to pillage, because he found it consistent with his Interest, to persuade the People, that that Army did not belong to CÆSAR, but to *Rome*: Thus, by this refin’d Policy, he was look’d upon as no more than Consul, while he was making his way to the Royal Dignity. CÆSAR, by these Artifices, did not only gain the good Opinion of the Commonalty, but likewise rivetted himself more and more into their Affections; because, as the Soldiers were flush of Money, it caus’d a great share of the Treasure of the Common-wealth to circulate among them: and the Populace are always most delighted with that

that Government, in which Money *flows*, and in which they can enrich themselves.

The HISTORY.

“ *CÆSAR*, rather than pursue *POMPEY*
 “ to *Durazzo*, chose to go into *Spain*,
 “ where *POMPEY*’s Army was quarter’d, say-
 “ ing, *Let us first attack the Army with-*
 “ *out a General, and then we’ll face the*
 “ *General without an Army.* At his De-
 “ parture, he committed the Management
 “ of Affairs in *Italy*, to *CAIUS ANTONY*
 “ and *DOLABELLA* ; ordering them to
 “ make all necessary Preparatives to facili-
 “ tate his Navigation at his return.

The MORAL REFLECTION.

CÆSAR’s Enmity was not levell’d at the *Person* of *POMPEY*, but directed against his *Power*, which consisted in his Army : he chose therefore, rather to go into *Spain*, than to *Durazzo* ; neither wou’d he have gone thither at all, had not *POMPEY* form’d another Army there. Personal Hatred is private Anger, but *CÆSAR*’s Anger was princely, and had no other Enemy, than the Obstacle that hinder’d him from reigning. This is the Reason, why *CÆSAR* was always reputed to have been merciful to those he conquer’d ; because he had no sooner obtain’d Victory over them, than all Mo-
 tive

tive of Revenge ceas'd in him. *Love* and *Hatred* extend no further in the Hearts of Princes, than what regards the Principality.

The HISTORY.

“*CÆSAR* having subdu'd the Legions
“of *POMPEY* in *Spain*, set sail for *Du-*
“*razza*, where he lost the first Battle, but
“gain'd the second on the Plains of *Phar-*
“*salia*, with the total Defeat of *POMPEY*,
“who on that, fled into *Egypt*.”

The MORAL REFLECTION.

THO' *POMPEY* had the Advantage of *CÆSAR* the first Rencontre, yet he hoped to repair the Loss in the second: his ill Success did not afford him Matter of Fear, or abated his Courage in the least, but serv'd him as a better Instruction against all future Attacks: he therefore *re-engag'd* and *conquer'd*. Let him not imagine, who aims at the Diadem, that all is lost by one Cast of bad Fortune; for if *Fortune* has at one time the *Better of Courage*, *Courage* may afterwards *recover* the Advantage. He who is prepossess'd with the Assurance of overcoming, at least overcomes his Fear; whereas, he who is apprehensive of losing, loses, in Reality, all Hopes of subduing. Boldness and Power are such inseparable Companions,

panions, that they seem to be *born* together ; and when once *divided*, they both *decay* and *die* at the same time. CÆSAR, who was always bent on ruling, was full of Vigour and Resolution at the very Idea of it. As he was passing the *Rubicon*, *Let us go over*, said he, *this Passage is the Die, on which our Fate depends*. When the Pilot was compell'd by bad Weather to tack about, he said, *Go ! carry CÆSAR and his Fortune*. A familiar and common Saying of his, was this Verse of EURIPIDES ; *That it was lawful to break through the Laws, in order to seize the Government*.

The HISTORY.

“ CÆSAR pursu'd POMPEY into E-
 “ gypt, where he was beheaded by PRO-
 “ LEMY's Order, with a View of flatter-
 “ ing and engaging the future Favour of
 “ the Conqueror. His Head being pre-
 “ sented to CÆSAR, he refus'd looking at
 “ it, and seem'd to lament his ill For-
 “ tune.

The MORAL REFLECTION.

LET not a Prince ever seem to approve an infamous Deed, how advantageous soever it may be to him ; but rather publickly reprimand and punish it, that he

he may excuse himself from bestowing any Recompence, which ought never to be given for a scandalous Action. 'Twas thus CÆSAR acted: PTOLEMY had render'd him a singular Piece of Service; for if POMPEY had surviv'd, he wou'd in all probability have rally'd again; yet CÆSAR acted a Concern for his Death, to dethrone PTOLEMY with the greater Shew of Reason: whereas, if he had express'd a sensible Pleasure at such an Action, he must then have left PTOLEMY the Crown out of Gratitude, which was opposite to his Design of reigning himself. The Maxim of the Great Men who liv'd in the time of *Paganism*, was to undervalue and slight good Turns and Services, to avoid being oblig'd to recompense them.

The HISTORY.

“ CÆSAR having made an Acquisition of *Egypt*, by the Defeat of PTOLEMY's Army, and Death of himself, gave it into the hands of CLEOPATRA, whom he was fallen in love with.

The MORAL REFLECTION.

CÆSAR's Passion for CLEOPATRA lost him the Government of *Egypt*, yet it did not cause him to pass so much as a Day idle; at the same time he was at war with

with PTOLEMY, he made love to CLEOPATRA. The Desire of reigning employ'd the first Passion of his Soul, CLEOPATRA engross'd the second. He knew how to divert himself, without giving any body room to take advantage of his Foible; he was accus-tom'd to command others, and knew as well how to command his own Passions. He enjoy'd the full Possession of his Pleasure, but lessen'd not his Grandeur; he bore an uncontested Sway, and at the same time indulg'd himself in the softest Wishes. He lov'd without Effeminacy; neither did he pay Homage, or, as is usual, serve a Lady, but was serv'd himself by a Queen. He aspir'd after Glory, even in what is esteem'd his Frailties: He knew how to languish, without derogating from the *General*; and how to be a Lover, without ceasing to be CÆSAR.

The HISTORY.

“ AFTER CÆSAR had reduc'd *Egypt*;
 “ with many other *African* Provinces, un-
 “ der his Subjection, he return'd to *Rome*,
 “ in order to receive the Honours due to
 “ his Conquests; but wou'd not allow the
 “ Victories, obtain'd against POMPEY, to be
 “ reckon'd among them.

The

The MORAL REFLECTION.

CÆSAR could not triumph over a Roman Consul, without incurring the Displeasure of Rome. On his first Appearance in the Capitol, he receiv'd more Applause for omitting that Victory, than for all those he had gain'd: Every one prais'd his Moderation, in appearing both Glorious and Triumphant, without a mixture of Pride and Ostentation. CÆSAR's very Enemies, who had been once overcome by his Arms, were thus a second time conquer'd by his Prudence and seeming Virtue. All his other Victories were won by CÆSAR the Soldier, but this last was a Triumph of CÆSAR the Prince: Fortune had no share in this Glory; it was entirely owing to Virtue and to CÆSAR.

The HISTORY.

“ THIS Triumph establish'd the Roman
 “ Empire, and CÆSAR was now Master of
 “ the World; however, he wou'd not be
 “ call'd King, but Emperor, a Title usually
 “ given to a General, who had triumph'd.
 “ The Flattery of his Enemies prevailing
 “ on him afterwards, to accept the Title of
 “ King, he was induc'd at last to a sort of
 “ Compliance; assum'd an absolute Authority; rose no more from his Seat, as he
 “ was

“ was wont to do, when the Senate appear’d
 “ before him; made a publick Jest of the very
 “ Name of a Common-wealth; and highly
 “ resented the Conduct of some Tribunes,
 “ who had committed a Man to Prison for
 “ crowning one of his Statues: For all
 “ which, some of the principal Citizens,
 “ viz. M. BRUTUS, CAIUS CASSIUS,
 “ CAIUS CASCA, ATTILIUS CIMBRIUS,
 “ SERVIUS GALBA, Q. LIGERIUS, M. SPUR-
 “ RIUS, and others, conspir’d together a-
 “ gainst CÆSAR, and as they were sitting in
 “ the *Capitol*, in the midst of the Senate,
 “ assassinated him on the 15th of *March*,
 “ giving him 23 Wounds. This happen’d
 “ in the 65th Year of his Age, the fifth Month
 “ of his Imperial Dignity, the 4th after his
 “ last Triumph, and 42 Years before the
 “ Birth of *our Saviour*.

The MORAL REFLECTION.

CÆSAR became King, while he carry’d the Appearance of a staunch Republican; and as soon as he took upon himself that Title, the Republicans themselves were his Executioners. CÆSAR used all his Skill to raise himself, but neglected the chief Article, which was to secure himself from falling. He shou’d have consider’d the Uncertainty of humane Affairs, which, tho’ carry’d to the highest pitch, are soon brought down, if not well supported. That Prince,

who believes himself most *secure*, is most expos'd to *Danger*; while he, who is ever *Diffident*, reigns commonly with most *Security*.

The HISTORY.

“ *CÆSAR* was forewarn'd of his
 “ Death by the Interpreters of the many
 “ Prodigies, which appear'd at that time;
 “ but more particularly by one *SPURINUS*,
 “ who caution'd him to beware of the 15th
 “ of *March*. *CÆSAR*, happening to see
 “ him on that very Day, as he was going to
 “ the *Capitol*, said to him, in a jesting way:
 “ Now *SPURINUS*! the 15th of *March* is
 “ come. Yes, reply'd the other, *but it is*
 “ *not yet past.*”

The MORAL REFLECTION.

THERE can't be a better and more useful Reflection made upon these Events, than that, which *CÆSAR* made himself. He used to say to those, who advis'd him to be careful of his Person, that, *he had much rather chuse to die at once, than to live in a perpetual Dread and Fear; that he had acquir'd Glory and Power enough, and so cou'd never leave the World with more Honour.* Being ask'd, by way of Discourse, the Day before his Assassination, what Death he wou'd make choice of? He answer'd, *that which*
 was


was sudden and unexpected. His great Soul always with'd Misfortunes might not surprize him, lest his Enemies shou'd take that advantage of triumphing over him. He maintain'd this Greatness of Mind to his last Moment: Seeing M. BRUTUS in the number of the Conspirators, he said to him, *Oh Son! art thou among them too?* These were his last Words; so covering his Face with his Garment, he prepar'd to receive his Fate. After that, he fell on the Ground, and with his left Hand drew down the Skirt of the Imperial Mantle to his Feet, setting a greater Value on his *Dignity*, than on his *Life*.





OCTAVIUS AUGUSTUS. II.

The HISTORY.

“  CTAVIUS, JULIUS CÆSAR'S
 “ Nephew, receiving the News
 “ of his Assassination, left *Ap-*
 “ *pulia*, where he then was, and
 “ hasten'd to *Rome*, fully bent
 “ to revenge it; but his Mother and Rela-
 “ tions dissuaded him from prosecuting his
 “ Design, and advis'd him rather to appear
 “ no ways affected at his Uncle's Death,
 “ since it met with the Approbation of the
 “ Common-wealth, and that by no other
 “ means he cou'd hope to succeed him in
 “ the Empire.

The MORAL REFLECTION.

THO' OCTAVIUS was then but a Youth
 of eighteen Years of Age, yet their Politick
 Instructions were not lost on him: He not
 only laid aside all Thoughts of revenging
 his Uncle's Murder, but likewise, to attain
 his

his Ends with more Facility, declar'd himself against MARC ANTONY, who was hated by the Common-wealth, because he had been belov'd by CÆSAR. Where the Desire of reigning is predominant, all Love and Harmony between Friends and Relations cease; and where Business and Interest of State require Attention, all private Affairs are postpon'd. Affection in *Kindred* is grounded on the Love of *others*; the Desire of *ruling* is built on *Self-love*: The Passion of the one is natural; the Desire of the other rises somewhat higher. The Love of Parents is what Man shares with brute Beasts; the Desire of Dominion raises him even above himself.

The HISTORY.

“ OCTAVIUS, finding MARC AN-
 “ TONY dispos'd to make a vigorous Opposi-
 “ tion, judg'd it best to have recourse to
 “ the Common-wealth for Succour. He
 “ was immediately, by CICERO's Interest
 “ and Recommendation, created Senator,
 “ and sent in the Character of *Vice-Prætor*,
 “ accompany'd with the Consuls IRCIUS and
 “ PANSA, to attack MARC ANTONY, who
 “ had besieg'd *Modena*.

The MORAL REFLECTION.

THE good Effects, his Mother's prudent Counsel produc'd, are these: The Common-wealth, believing OCTAVIUS a zealous Republican, repos'd a Confidence in him as such, and intrusted him with Part of the Army. He claim'd indeed by Birth-right, a Share of CÆSAR'S Patrimony, but by following his Mother's Advice, he succeeded him in all that cou'd support his Pretensions to the Crown. This proves that a wise Counsellor is no less valuab^le than a Kingdom.

The HISTORY.

“ THE Republick's Army worsted that
 “ of MARC. ANTONY; IRCIUS died in the
 “ Field; PANSÀ surviv'd not the Engage-
 “ ment many days; and OCTAVIUS remain'd
 “ to engross the sole Honour of the Vic-
 “ tory.

The MORAL REFLECTION.

ALL Rome was of opinion that OCTAVIUS out of an Ambition of having the sole Command of the Army, had in the Heat of the Action, both caus'd IRCIUS to be kill'd, and Poison to be mix'd with what was apply'd to PANSÀ'S Wounds. As OCTAVIUS had no greater Obstacle to frustrate his private View of succeeding CÆSAR, than the superiour

riour Authority of these two Consuls his Friends, so he found no other means to remove them, but by Treachery. This politick Action of AUGUSTUS prov'd efficacious for obtaining its End ; but it was cruel and inhumane, and only becoming a *Pagan* Prince, whose Principles make him regardless of the Laws of *God* and *Man*.

The HISTORY.

“ *OCTAVIUS* address'd the Senate,
 “ that he might succeed their deceas'd Con-
 “ suls the Remainder of their Year. The
 “ Common-wealth, already jealous of his
 “ good Fortune, refus'd his Demand; but
 “ he, who had by this time wound himself
 “ by large Donations into the Hearts of his
 “ Soldiers, march'd at the head of them to-
 “ wards *Rome*, where he was made Consul
 “ by Force.

The MORAL REFLECTION.

THIS Violence of OCTAVIUS confirm'd the Opinion of those, who had before suspected him of being Accessary to the Consuls Deaths ; neither did he take any pains to justify himself on that Article, believing more Advantage might arise from his being reputed of a cruel Disposition, as it wou'd terrify the Senate into his Measures ; more especially, since they found he knew how to

commit a real Cruelty, without being able to be impeach'd, or incurring the publick Hatred for it. The Barbarity of this Murder was skreen'd under the Name of a Battle; and what prov'd the Ruin of the Commonwealth, the Consequence of the Consuls Deaths, appear'd under the specious Form of a Victory. Let the Pretext be what it wou'd, he, who was made Consul by Force, was now in Reality, a *Prince*, and not a *Consul*.

The HISTORY.

“WHILST the Common-wealth was
 “incens'd against OCTAVIUS, he dispatch'd
 “Ambassadors to treat of an Accommoda-
 “tion with MARC ANTONY and LEPIDUS.
 “Upon which the Parties met, and came
 “to a good Understanding in an Island of
 “the River *Labinus*, where they drew up
 “the Articles of Agreement, by which the
 “*Triumvirate* was instituted.

The MORAL REFLECTION.

OCTAVIUS not being able to withstand both the Power of the Commonwealth, and that of MARC ANTONY, he therefore resolv'd to come to amicable Terms with him, and enter into a strict Friendship with LEPIDUS, tho' he had been one of the principal Ring-leaders concern'd in the Assassination

assination of JULIUS CÆSAR, and in Consideration of which Service, was exalted to the Dignity of *Chief-Priest*. When any great and predominant Passion rules the Heart of Man, all the others are submissive to it. Thus in a covetous Mind, if *Avarice* be the prevailing Passion, *Love* must give way, purely to avoid the Expences, that wou'd attend the Pursuit and Gratification of it; whereas on the contrary, when *Love* is the reigning Passion, even *Avarice* itself will be converted into Profuseness. So it was with OCTAVIUS, whose Desire of Revenge on LEPIDUS, and Emulation of MARC ANTONY, gave place to his predominant Love of Authority; insomuch, that when they were all three together, there seem'd such a perfect Harmony between them, as tho' they had never been at enmity. Dissimulation and Regal Authority are in a perpetual Confederacy with one another; and he, who understands not how to disguise and stifle his Sentiments, is not fit to govern.

The HISTORY.

“ The Articles agreed on amongst them,
 “ were these: I. That the Dominions of
 “ the Common-wealth shou'd be divided
 “ between these three, for the Space of
 “ five Years: *Greece* and *Asia* were to be
 “ under MARC-ANTONY; *Africa* under

“ LEPIDUS; and *Italy, France, Spain,*
 “ *Germany* and *Sclavonia* subject to OCTA-
 “ VIUS. II. That all the principal Citizens
 “ of *Rome*, who had espous’d the Interest
 “ of the Common-wealth, and declar’d
 “ against their Pretensions and Attempts,
 “ shou’d be put to death; which Article
 “ was immediately executed, by the Mas-
 “ sacre of near 300 Senators, and a thou-
 “ sand more of the *Equestrian* Order,
 “ which fill’d all *Rome* with Tears and
 “ Blood. III. That they shou’d all join
 “ in destroying one another’s Enemies,
 “ which they bound themselves by a so-
 “ lemn Oath to accomplish. In execution
 “ of this last Article, MARC ANTONY gave
 “ up his Father’s Brother to the Rage of
 “ LEPIDUS; LEPIDUS abandon’d his own
 “ Brother to the Revenge of OCTAVIUS;
 “ and OCTAVIUS sacrific’d CICERO, whom
 “ he us’d to call Father, to the Wrath of
 “ MARC ANTONY.

The MORAL REFLECTION.

IN the three Articles of this Treaty,
 we have the whole Foundation of *Tyranny*,
 which is always built on *Treachery, Cruelty*
 and a *Contempt of Religion*. It was *Trea-*
chery, in the *first* Point, to make their way
 to a fixt and perpetual Authority, under
 the specious Pretence of bearing the Sway
 for five Years only: it was the most exor-
 bitant

bitant *Cruelty*, in the *second*, to assassinate so many innocent Persons: and most execrable *Irreligion*, in the *third*, to confirm an Engagement of sacrificing their nearest Relations, by an Oath. Their *Treachery* destroy'd the Common-wealth; their *Cruelty* and *Inhumanity* trampled on the Laws of their Country; and their *unheard of Oath* made a Jest of Religion. So that in consequence of these Practices, a Tyrant proposes to himself these three Rules: To make all his Views center in himself; to bear no Affection to any *body*; and to give no Credit to any *thing*.

The HISTORY.

“ THE *Triumvirate* being thus estab-
“ lish'd, OCTAVIUS put away his first
“ Wife, and marry'd CLAUDIA, MARC
“ ANTONY's Daughter-in-Law. The Com-
“ mon-wealth had now no other Support,
“ but the Arms of BRUTUS and CASSIUS,
“ who were at the Head of very formi-
“ dable Forces in *Greece*. OCTAVIUS join'd
“ MARC ANTONY, in order to subduc
“ them; but BRUTUS and CASSIUS finding
“ themselves, after several Engagements,
“ left to the Mercy of the Conquerors,
“ chose rather to fall by the hands of their
“ own Domesticks.

The MORAL REFLECTION.

THE Eagerness with which OCTAVIUS pursu'd the Destruction of BRUTUS and CASSIUS, after having brought *Rome* under his Subjection, was a Step, grounded on one of the most important Maxims of State Policy. When an Enemy begins to give way, let the Attack be redoubled, and allow him no time to take breath; for if he *gains Time*, he may recover *Strength*, and if once he recovers a Shadow of *Power*, he may be in a Condition of making Repisals. The Disorder of a vanquish'd Army renders doubly formidable that which opposes it; and the way to defeat it effectually, is to take advantage of that Confusion, not sheathing the Sword, till the total Overthrow be compleated. OCTAVIUS was so much Master of this Art, that he drove BRUTUS and CASSIUS to the last Extremity; and even put them on seeking Death from the hands of their own Servants. To reduce an Enemy to the Necessity of pronouncing his own Sentence, is the height of Victory; for thus, not only the Adversary's *Fortune*, but his *Life* too expires; and a more compleat Victory need not be wish'd for, than that which removes and destroys all Opposition.

The HISTORY.

“ *MARC ANTONY*, after this
 “ Victory, went into *Egypt*, where he
 “ gave himself wholly up to the Love of
 “ *CLEOPATRA*; and *OCTAVIUS* went to
 “ *Rome*, in order to recompense his Sol-
 “ diers, by the Distribution of Land.
 “ *FULVIA*, *MARC ANTONY*’s Wife, with
 “ a view of forwarding her Husband’s
 “ Return, prevail’d with *LUCIUS ANTONY*,
 “ her Brother-in-Law, then Consul, to
 “ declare War against *OCTAVIUS*, under
 “ pretence, that *MARC ANTONY*’s Crea-
 “ tures had not been consider’d for their
 “ Services; but *AUGUSTUS*, whose Power
 “ was now become formidable, laid so
 “ close a Siege to *Perugia*, where *LUCIUS*
 “ then was, that he starv’d him into a
 “ Surrender, and after that, receiv’d him
 “ with the utmost Clemency and Gene-
 “ rosity; renewing even his first Friend-
 “ ship with him.

The MORAL REFLECTION.

BEFORE *OCTAVIUS* was establish’d
 on the Throne, he was both revengeful
 and cruel to his Enemies; but the moment
 he was fix’d there, and secure of maintain-
 ing his Ground, he was as full of Huma-
 nity to those, who had incurred his Dis-
 pleasure.

pleasure. A Prince ought sometimes to put up an Offence, tho' of an enormous Nature, against his own Person, that he may not be thought byass'd by his private Passions. Revenge is always accompany'd with some degree of Fear, and 'tis a great Error in Politicks, to let the *People know* the *Prince* is ever *afraid*. That Sovereign, who punishes every Offender, distinguishes not *Justice* from *Revenge*; but if he intermixes now and then an Act of Clemency, the Punishment he then inflicts, will be esteem'd *just*, and not proceeding from *Malice*. An uninterrupted Chastisement shows a Prince subject to the Law, but granting a Pardon speaks him superior to it. A *rigorous* Prince acts as a Judge, but a *merciful* one proves himself a Prince indeed.

The HISTORY.

“ *MARC ANTONY*, receiving
 “ Intelligence of the Difference between
 “ his Brother and *AUGUSTUS*, left *Egypt*,
 “ and hasten'd to *Italy*. At his Arrival,
 “ he enter'd into a Confederacy with
 “ *SEXTUS POMPEY*, who, having rally'd the
 “ Straglers and Fugitives of *BRUTUS* and
 “ *CASSIUS*'s Army, had possess'd himself
 “ of *Sicily*, and thus became Master of
 “ the Sea. *OCTAVIUS* endeavour'd to
 “ make

“ make up Matters amicably, and with
 “ that View, referr’d the Business to two
 “ Arbitrators, MECÆNAS and ASINIUS
 “ POLLIO: the former was the Choice of
 “ AUGUSTUS, the latter of MARC ANTONY.
 “ A Peace succeeded by their good Offices,
 “ and the *Triumvirate* was restor’d for five
 “ Years longer. *Sicily, Corsica* and *Sar-*
 “ *dinia* were by this Arbitration adjudg’d
 “ to SEXTUS POMPEY, who was satisfy’d
 “ with them. MARC ANTONY, being then
 “ a Widower, marry’d OCTAVIA, Sister
 “ to AUGUSTUS, and Widow to MARCUS
 “ MARCELLUS.

The MORAL REFLECTION.

MARC ANTONY was excellent
 in the Ideas he conceiv’d of any great and
 important Enterprize, and in that, might
 be a Pattern to crown’d Heads; but he was
 not so happy in the Execution of them:
 whereas on the contrary, OCTAVIUS re-
 solv’d doing what he thought barely practi-
 cable, and had skill enough to conduct his
 Actions to their proper End. Thus, MARC
 ANTONY’s Alliance with SEXTUS POMPEY,
 was very wisely projected; for by joining
 him, who commanded the Sea, he might
 have easily cut off all Communication with
 the adjacent Islands and *Africa*, and con-
 sequently have starv’d *Italy*, in spite of
 the utmost Efforts OCTAVIUS cou’d have
 made

made to prevent this Calamity; for all *Italy*, at that Juncture, was not able to afford Provisions for the vast number of People in *Rome*, and so large an Army: was not MARC ANTONY then strangely overseen, in coming to an Accommodation, while he had these Advantages? Kingdoms are not to be govern'd by the Subtlety of the Understanding, but by the Prudence of acting: the *former* is the Character of a *Philosopher*, the *latter* of a *Prince*.

The HISTORY.

“ *MARC ANTONY* being gone
 “ on an Expedition against the *Parthians*,
 “ *OCTAVIUS* came to a Rupture with
 “ *SEXTUS POMPEY*, not being able to
 “ brook one of such Power so near
 “ him. *OCTAVIUS*’s Party had the Trial
 “ of several Encounters, but was always
 “ worsted; he then dispatch’d *MECÆNAS*
 “ to *MARC ANTONY*, to demand his As-
 “ sistance, but still was overcome; and
 “ apply’d likewise to *LEPIDUS*, who join’d
 “ him with a thousand Ships and eighty
 “ Gallies, but the major part of that Fleet
 “ being lost by bad Weather, *SEXTUS*
 “ *POMPEY* had again the upper Hand.
 “ Notwithstanding this repeated ill Suc-
 “ cess, *OCTAVIUS*’s Courage never fail’d
 “ him: he rais’d new Armies; made him-
 “ self

“ self Master of *Messina*; and push’d on
 “ with so much Vigour, that SEXTUS
 “ POMPEY, attended only by 17 Gallies,
 “ made his way to MARC ANTONY, then
 “ in the *East*, and begg’d his Succour;
 “ but the reception he met with put an end
 “ to his Hopes, MARC ANTONY immedi-
 “ ately ordering him to be put to death.

The MORAL REFLECTION.

TWO very important Precepts in Government, may be learnt from hence: the League between MARC ANTONY and SEXTUS POMPEY being render’d void, by AUGUSTUS’s Reconciliation with the former, he took that advantage to make War upon SEXTUS POMPEY, : the first remarkable Instruction then is, *To disunite those, who obstruct our Designs*; and the second, *Never to quit an advantageous Undertaking, tho’ Misfortunes attend it.* When Fortune seems to frown on part of our Views, we ought not to despair, and surrender up what remains in our Possession; for by that, we are ever after depriv’d of the means to retrieve our selves. As AUGUSTUS was persuaded, that the Safety of *Rome* depended on the Victory over SEXTUS POMPEY, not all the considerable Losses he met with, both by Sea and Land, were capable of diverting him from pursuing his end: thus, by his Constancy and Cou-
 rage,

rage, he even got the better of Fate, and consequently cou'd not fail of being too hard for SEXTUS POMPEY. When once a Prince forms a good Resolution, and proves stedfast in it, every thing prospers, and he surmounts any Obstacle with the less Difficulty.

The HISTORY.

“ *SEXTUS POMPEY* being
 “ dead, *PLINY*, his chief Captain and Suc-
 “ cessor, set sail with the remaining part
 “ of the Gallies, join'd *LEPIDUS*, and per-
 “ suaded him to attempt the Acquisition
 “ of *Sicily* against *OCTAVIUS*. It was a-
 “ greed on, and they united their Forces;
 “ but before they came to action, *OCTA-*
 “ *VIUS* publish'd an Edict, containing Pro-
 “ mises of Pardon, and considerable Ad-
 “ vantages to all that wou'd join him,
 “ which effectually destroy'd their Mea-
 “ sures; for this Declaration corrupting,
 “ and bringing over a great number of
 “ *LEPIDUS's* Officers, he despair'd of mak-
 “ ing any tolerable Resistance; divested
 “ himself therefore of his Captain's Orna-
 “ ments and Apparel, and threw himself
 “ at *AUGUSTUS's* Feet, who receiv'd him
 “ with his wonted Clemency; but on
 “ Condition, he should spend the rest of
 “ his days in the Character of *Priesthood*
 “ at

“ at *Rome*. After this, the Empire of the
 “ World was left between AUGUSTUS and
 “ MARC ANTONY.

The MORAL REFLECTION.

THO' LEPIDUS acted both against di-
 vine and human Laws, in declaring War
 against OCTAVIUS, equally violating the
 Faith of Treaties, and breaking thro' the
 Rules of Gratitude for past Favours, yet
 OCTAVIUS readily pardon'd the Attempt.
 This Conduct was not Weakness in AU-
 GUSTUS, but rather a great mark of Wis-
 dom and Policy; for as his merciful Dis-
 position was what gain'd him a popular
 Esteem, his continuance of it might prob-
 ably, at length, convert his very Enemies
 into Friends: and if at any time, his rea-
 diness to pardon encourag'd others in Power
 to invade his Authority, his Treasury prov'd
 the Gainer, when his Policy fail'd; for
 the Crimes of the Wealthy enrich the
 Prince.

The HISTORY.

“ THE uninterrupted Prosperity of
 “ these two Princes degenerated them at
 “ last into Effeminacy: MARC ANTONY,
 “ who had left his Wife in *Italy*, gave
 “ himself entirely up to the Charms of
 “ CLEOPATRA; and OCTAVIUS, after hav-

“ ing been divorced from SCRIBONIA, by
 “ whom he had a Daughter call'd LIVIA,
 “ marry'd LIVIA DRUSILLA, TIBERIUS
 “ NERO'S Wife, the Father of him who was
 “ afterwards Emperor, tho' she was big with
 “ Child at the same time, and her Hus-
 “ band actually living. While AUGUSTUS
 “ enjoy'd LIVIA, he imploy'd himself
 “ however in reforming the Laws and
 “ Customs; in building Temples, and re-
 “ ducing the Malecontents in *Sclavonia*,
 “ *Dalmatia*, and *Pannonia* now call'd
 “ *Hungary*.

The MORAL REFLECTION.

HOW impious was it to take away
 another Man's Wife, even in a state of
 Pregnancy! Nevertheless, this Action did
 not divert OCTAVIUS'S Thoughts from the
 Business of State, nor cou'd such an in-
 famous Proceeding deprive him of the
 Virtues, which compose the Character of
 a Prince. AUGUSTUS indeed led an irre-
 gular and detestable Course of Life, but
 still the *Emperor* kept within bounds, and
 govern'd with the greatest Circumspection.
 Let a vicious Prince therefore, imitate
 OCTAVIUS'S Prudence; and tho' he acts
 contrary to the Rules of Religion, and
 the Laws of his Country, let him not in-
 fringe on those of Government. Let him
 but do justice at the Tribunal; be careful
 in

in the Administration of Affairs; behave himself well in the Field; and tho' he shou'd not be as *exemplary* a Man in his *Morals*, as cou'd be wish'd, yet he may be a *good* Prince, so far as the *Dignity* of a Prince is concern'd.

The HISTORY.

“ UPON MARC ANTONY'S putting
 “ away his Wife OCTAVIA, AUGUSTUS
 “ declar'd open War against him. The
 “ two Fleets met, and came to a warm
 “ Engagement on the Coast of *Epirus*, in
 “ fight of *Cape-Acius*, now call'd *Cape-*
 “ *Figolo*, which lasted the space of ten
 “ Hours. In the Conclusion, MARC AN-
 “ TONY, at CLEOPATRA'S Request, fled
 “ with her into *Egypt*, where he was pur-
 “ su'd by OCTAVIUS. MARC ANTONY
 “ perceiving, as he made sail, several of
 “ his Gallies quit the Fleet, and go over
 “ to the Enemy's, imagin'd he was betray'd
 “ by CLEOPATRA, and upon that Suspi-
 “ cion slew himself. Thus, OCTAVIUS
 “ remain'd without a Competitor, and
 “ CLEOPATRA, to avoid being carry'd back
 “ in Triumph, made away with herself
 “ likewise.

The MORAL REFLECTION.

WHAT has been already said, touching the Preference of the Vices of OCTAVIUS, in comparison with those of MARC ANTONY, is here plainly prov'd. MARC ANTONY lost half of the World, by not knowing how to maintain the Virtues of the Prince, while in pursuit of his private Pleasures; and by meanly flying from the Battle to follow CLEOPATRA, he so incens'd his Army, that several of his Ships join'd the Enemy's Fleet, in his own presence. The first predominant Passion in OCTAVIUS's Soul, directed at *Sovereignty*; the second gave place to DRUSILLA: but MARC ANTONY's first Thought was CLEOPATRA; the *Imperial Crown* only employ'd the second. He who lov'd as a *Prince* ought to do, reign'd as a Lover; but he who rul'd as a *private Person*, did neither maintain long the Character of a *Lover*, nor a *Prince*.

The HISTORY.

“ AFTER this Victory, OCTAVIUS remain'd in sole Possession of the whole
 “ *Roman* Empire, and return'd in Triumph
 “ to *Rome*. Upon his Arrival, the *Roman*
 “ People gave him the Name of AUGUSTUS,
 “ a Title bestow'd formerly on the *Gods*
 “ only: and he clos'd the Doors of the
 “ Temple

“ Temple of *Janus*, in token of a pro-
 “ found Tranquillity throughout the known
 “ World.

The MORAL REFLECTION.

THE *Roman* Patricians seem'd pleas'd
 that the People had given OCTAVIUS a Title
 due to the *Gods*, and in all probability were
 themselves at the bottom of the Matter :
 For as they were asham'd to own Obedience
 to a Prince, not superior to them in Blood,
 but born upon a Level with them in the
 Common-wealth, they therefore thought,
 by thus raising AUGUSTUS to an Equality
 with the *Gods*, all their Confusion and
 Shame wou'd dissipate, and their *Servitude*
 become *Greatness*.

The HISTORY.

“ S O M E time after this, the *Spaniards*,
 “ the *Bavarians*, the *Austrians*, the *Hun-*
 “ *garians*, the *Transylvanians*, the *Scla-*
 “ *vonians*, the *Bulgarians*, the *Servians*
 “ and the *Dalmatians* rose up in Rebellion.
 “ AUGUSTUS went in Person to quell the
 “ *Spaniards*, and sent his Sons-in-Law,
 “ TIBERIUS and DRUSUS, against the other
 “ Rebels. DRUSUS died in the Field, but
 “ TIBERIUS carry'd the Day; and AUGUS-
 “ TUS return'd Victorious from *Spain*;
 “ which gave the whole World that Peace,

“ in which JESUS CHRIST was born, and
 “ which happen’d 42 Years after the Death
 “ of JULIUS CÆSAR.

The MORAL REFLECTION.

AUGUSTUS, by subduing the Commonwealth, had triumph’d over his Superiors, and conquer’d his Equals, in the Persons of *SEXTUS POMPEY*, *LEPIDUS* and *MARC ANTONY*: All that now remain’d, was to reduce his rebellious Subjects; and that was a Task he wou’d trust no body with the Execution of, but his Sons-in-Law and himself. A Prince, who is but newly invested with that Character, shou’d necessarily be a good Soldier; for where the People are not accusom’d to Subjection, a General may soon step into the Throne; and where the Prince is but lately rais’d above those, who were now his Inferiours, one of them is easily prompted to attempt an Equality with the Prince.

The HISTORY.

“ *AUGUSTUS* liv’d after this universal Peace, the Space of 14 Years; during which time, he was so mild, that
 “ when any seditious thing was either spoke
 “ or wrote against him, he wou’d not so
 “ much as give himself the trouble of asking the Names of the Offenders! He was so
 “ great

“ great an *Encourager of Learning*, that
 “ no Age or Empire since, ever produc’d so
 “ many famous Men of the first Rank. He
 “ entertain’d the People with Feasting and
 “ publick Games; caus’d many spacious
 “ Buildings to be erected; and study’d con-
 “ tinually, by compiling new Laws, to lay
 “ the Foundation of a happy Government.
 “ He died at last of a Bloody Flux in *Nola*,
 “ and expir’d with great Serenity of Mind,
 “ after having acquir’d the Reputation of a
 “ most prudent Monarch. He was 75 Years
 “ of Age, had been Emperor 56; and his
 “ Decease was 15 Years after the Birth of
 “ JESUS CHRIST.

The MORAL REFLECTION.

AUGUSTUS shew’d a great deal of
 Art in the Practice of Magnificence and Li-
 berality; (Qualities rarely to be met with in
 Republicks, and yet are very much applauded
 by, and very profitable to the People) be-
 cause as he had destroy’d the Form of the
 Common-wealth, he was bent on keeping
 the People from all Thoughts, tending to
 the Revival of it; which he did, by proving
 that *Monarchy* was more beneficial to the
 Publick, than a *Common-wealth*.



TIBERIUS. III.

The HISTORY.

“ **T**IBERIUS, AUGUSTUS’S
 “ Son-in-Law, desir’d his Mo-
 “ ther LIVIA wou’d conceal his
 “ Death, till AGRIPPA POST-
 “ HUMUS, his Wife JULIA’S SON, was made
 “ away with : neither did he, after the De-
 “ cease of AUGUSTUS, shew the least Re-
 “ gard for JULIA ; but carry’d his Aversion
 “ to such a degree, that he not only deny’d
 “ her a Share of the nuptial Bed, but even
 “ forbid her his Presence.

The MORAL REFLECTION.

HAD AGRIPPA been living, TIBERIUS
 wou’d have been reckon’d an Usurper, and
 consequently liable to resign the Empire to
 him : to banish therefore all Apprehensions
 of that nature, it was agreed on, according
 to the impious Policy of those Days, that
 AGRIPPA shou’d be dispatch’d, to remove
 the

the Obstacle of TIBERIUS's Claim. If JULIA had not brought a Contempt on herself by a vicious Course of Life, the Empire wou'd not have fallen to TIBERIUS, only as being Husband to the Daughter of AUGUSTUS. He caus'd therefore AGRIPPA to fall a Victim, and profess'd a publick Disdain for the Mother, to the end it might appear, he assum'd the Title of Emperor, in the Name of TIBERIUS only.

The HISTORY.

“ THE Murther of AGRIPPA spreading
 “ a Terror in the Senate, they entreated
 “ TIBERIUS to accept of the Empire ; but
 “ he cunningly feign'd a Refusal of the Offer.

The MORAL REFLECTION.

TIBERIUS was prompted by two Motives to act this Dissimulation : First, that the World might believe he receiv'd that Dignity from the *Senate*, and not from *AUGUSTUS*, which infallibly put an end to all the Pretensions of *AUGUSTUS*'s other Relations ; and Secondly, that he might the better discover the Dispositions of the *Romans*, in regard to his Succession. A *Prince's* first Study, is to know his Subjects Inclinations ; and the first Business of a *Subject*, is to flatter his Prince : Thus the *Sovereign* reigns, and thus the *Subject* lives.

The

The HISTORY.

“ *TIBERIUS* sent the Tribune
 “ who had murder’d *AGRIPPA*, to the Se-
 “ nate, in order to depose in their presence,
 “ that ’twas *AUGUSTUS*, and not he, gave
 “ Commission for this Assassination.

The MORAL REFLECTION.

WHO can sufficiently comprehend the Depth of Policy, couch’d in this Action of *TIBERIUS*? He shew’d a Dependance on the Senate, with the Obsequiousness of a private Citizen, resolving effectually to bring them to a good Understanding of a Power, in which their Authority seem’d not infrin’d. He traduc’d *AUGUSTUS*’s Reputation, that his own Reign might commence with Applause. He made no scruple of being barbarously Criminal, to promote his Design of ruling; but yet wou’d not have it said, that that Offence contributed to his Possession of the Crown. The Creature of his execrable Injunction had no sooner perform’d the Office, than he himself brought him to Judgment for it, tho’ ’twas what secur’d him the Empire. He who was capable of contriving the Murther of his Son-in-Law, cou’d feel but little Remorse at his Vassal’s being put to death. Let this Example therefore, serve as a useful Lesson to all Courtiers;
 not

not to engage in any Undertaking, which their Sovereign wou'd blush to be thought the Author of.

The HISTORY.

“ THE News of TIBERIUS's Accession
 “ reaching the Army, which was encamp'd
 “ on the Banks of the *Rhine*, the *Roman*
 “ Legions took up Arms against him, and
 “ declar'd in favour of GERMANICUS, their
 “ Captain; Nephew and adoptive Son of
 “ TIBERIUS. But GERMANICUS being a
 “ generous and perfect fine Gentleman,
 “ appeased the Army, and brought it over
 “ to the Interest of TIBERIUS.

The MORAL REFLECTION.

GERMANICUS, according to the Rules of *Friendship*, acted in a most commendable manner; but committed a great Blunder, according to those of *Policy*. A Kingdom ought never to be made the Subject of a Compliment. TIBERIUS reflecting on the great Authority and Virtues of GERMANICUS, grew jealous, and did all in his power to destroy him. Necessity often engages Persons in the Service of Tyrants, but it is not safe to encourage and favour their Designs; for he, who confers a Kindness on another, is in that point his Superior, and consequently never secure

secure from the Jealousy of him, whom he has oblig'd.

The HISTORY.

“ M U C H about the same time, a certain Captain, nam'd PERCENIUS, seduc'd the Legions in *Pannonia*, in prejudice of BLESUS their General; from whom they demanded Money and Privileges, which he cou'd not possibly grant. TIBERIUS sent his Son DRUSUS, by AGRIPINA his first Wife, to suppress the Rebellion; which he did, by putting PERCENIUS to death.

The MORAL REFLECTION.

WHEN Rebellion proceeds from an Insurrection of the People, 'tis stifled by taking away the Cause from whence it springs; as is prov'd by the Conduct of GERMANICUS, who reconcil'd the Army, by telling them, *He wou'd not be Emperor*; but when it is the Result of *private* Resentment, a rigorous Punishment of its first Author, prevents the Contagion from spreading any further; and this was the Design of DRUSUS, *in condemning PERCENIUS to death*. *Insurrections* are Wounds which must be healed by *gentle Remedies*; but *Sedition* is a Mortification of the Flesh, which can only be cur'd by *cutting and burning*.

The

The HISTORY.

“ WHEN *Tiberius* first enter’d on the
 “ Administration of Affairs, in all his ex-
 “ terior and publick Actions, he was mild,
 “ modest, liberal, religious and just ; dis-
 “ guising all his Passions with the most
 “ refin’d Dissimulation ; and gave so much
 “ Authority to the Senate, that the Com-
 “ mon-wealth seem’d to have recover’d its
 “ former Liberty and Power.

The MORAL REFLECTION.

THE Disguise Princes wear to conceal themselves from their Subjects, is no better than a kind of Servitude ; yet, as it is conducive to good Government, all wise Sovereigns readily submit to it. *TIBERIUS*, who was bent upon acquiring such Power, as wou’d enable him to gratify his many cruel and brutish Passions with Impunity, practis’d so much Dissimulation in the Beginning of his Reign, that the World never produc’d a Prince of equal Cunning and Deceit. The closest and most private Mines, which take not the least Vent or Air from any Part, are sprung with most Ease and Success. The Divinity is *incomprehensible*, because of its infinite *Perfection* ; and Men are *unintelligible*, because of the *Interestedness* and *Inconstancy* of their Natures.

The

The HISTORY.

“ As soon as TIBERIUS was firmly fix’d in
 “ the Imperial Dignity, he began to disco-
 “ ver his Passions; and not satisfy’d with
 “ the many Mortifications he had given
 “ JULIA his Wife, suffer’d her, in a most
 “ miserable manner, to expire with Hun-
 “ ger.

The MORAL REFLECTION.

’TIS observable, that whilst OCTAVIUS was living, JULIA, who knew herself superior in Birth to TIBERIUS, despis’d him to such a degree, that she made no scruple of carrying on publick Amours; and even took a singular pleasure in his dishonour. TIBERIUS however, not willing that his Wife’s vicious Inclinations and Practices shou’d hinder or ruin his own Fortune, pretended to love her, tho’ at the same time he was resolv’d on her Death; and only waited for a proper Opportunity to put his Design in execution: When it offer’d therefore, he thought Starving a Punishment suitable to her Crime. A Husband, that conceals his Resentment, has his Mind employ’d, while his Tongue is silent; he seems to forget the Provocation, while he’s busy in contriving his Revenge.

The

The HISTORY.

“ THE Jealousy of TIBERIUS became
 “ inflam’d by the great Reputation of GER-
 “ MANICUS, who was daily sending him
 “ the News of some fresh Conquests; he
 “ therefore recall’d him to *Rome* to triumph;
 “ and after his Arrival, extoll’d him and his
 “ Actions, both in the Senate and at Court.

The MORAL REFLECTION.

TIBERIUS’s Design, in recalling
 GERMANICUS, was not that he shou’d
 triumph, but that he might leave the Army
 in *Germany*. He commended him, not with
 a view of rendering Justice to his Merit;
 but the better to conceal his Aversion to his
 Person. A General, too much belov’d by
 his Soldiers, becomes suspected by a Tyrant:
 A Tyrant, too lavish in his Praises of the
 Person suspected, takes the first Step to his
 Ruin.

The HISTORY.

“ NEWS being brought, that ARTA-
 “ BANUS, King of *Parthia*, had enter’d
 “ *Armenia*, a Province, tributary to the
 “ *Romans*, TIBERIUS sent GERMANICUS
 “ on that Expedition; which prov’d so suc-
 “ cessful, that he oblig’d ARTABANUS to
 “ retire,

“ retire, and petition him for Peace. He
 “ also made an Addition of two Provinces
 “ to the *Roman* Empire: *Comagena* and
 “ *Cappadocia*, which remain’d free by the
 “ Deaths of their Kings; and left *QUINTUS*
 “ *SERVIUS*, and *QUINTUS VERANIUS* Go-
 “ vernours of them. *TIBERIUS* cou’d now
 “ no longer bear the Glory, *GERMANICUS*
 “ had again acquir’d, and engag’d *CNEIUS*
 “ *PISO*, Governour of *Syria*, to remove his
 “ formidable Rival by Poison.

The MORAL REFLECTION.

IT is not Prudencee to trust the Com-
 mand of an Army to a General, whose
 Birth gives him a Title to reign. He may
 offend with Impunity; and it is difficult to
 reward his Services according to his Expec-
 tations. If he be unfortunate, there’s no
 removing him from his Charge; and if his
 Enterprizes succeed, he is insupportable. A
 Prince ought therefore, in good Policy, to
 commit the Conduct of his Forces to one,
 who has no feasible or plausible Pretensions
 to the Crown.

The HISTORY.

“ *CNEIUS PISO* was accus’d to the
 “ Senate of being accessary to the Death
 “ of *GERMANICUS*; upon which, he came
 “ to *Rome*, but did not make his Appea-
 “ rance

“ rance at the Tribunal. Strict Search was
 “ made for him in his House, and he was
 “ found dead in his own Chamber ; no bo-
 “ dy being able to judge, whether he had
 “ been murder’d by himself, or others.

The MORAL REFLECTION.

WHETHER PISO laid violent hands
 on himself, or was dispatch’d by others, may
 be dubious ; but his Death was certainly
 solely owing to TIBERIUS. If he fell by
 his own Hands, it was, because Despair
 drove him to that Extremity, finding himself
 relinquisht by the chief Encourager of his
 Crime : If he was murder’d by others, ’twas
 because TIBERIUS knew this was the only
 way to stifle his Concurrence to what the
 Senate highly disapprov’d. *A Prince makes
 use of, but never reposes Confidence in a
 Traytor.*

The HISTORY.

“ THO’ several Provinces made loud
 “ Complaints of the great Injustice done
 “ by their Governours, notwithstanding
 “ TIBERIUS never sought to redress their
 “ Grievances, by suspending any of them ;
 “ but on the contrary, he enhanc’d the Evil,
 “ by establishing their Governments for
 “ Life.

The MORAL REFLECTION.

WHILE that Monarchy was in its Infancy, 'twas of much more moment to TIBERIUS to accustom his Subjects to Obedience, than bring Governours to Justice. He listen'd not to the Complaints against Governours, to give them no countenance, if made at any time against the Government. He strove to persuade the Subjects, that 'twas their business to obey, not inspect the Conduct of Men in Power; and that the rectifying or punishing Male-Administration, was the Province of the Prince, not of the People.

The HISTORY.

“ THE overflowing of the *Tiber* having
 “ done great damage in *Rome*, ASINIUS
 “ GALLUS gave his Advice for consulting
 “ the Books of the *Sibyls*, and seeing whe-
 “ ther this sudden Calamity was mention'd
 “ in those prophetick Writings. TIBERIUS
 “ rejected the Proposal, and wou'd by no
 “ means suffer the sacred Books to be
 “ open'd.

The MORAL REFLECTION.

THE Mysteries of the *Pagan* Religion are like those perpetual Lamps, which the Ancients bury'd with humane Bodies: they burn as long as conceal'd under ground,
 but

but *go out* as soon as expos'd to Air; that dim Light not being able to resist the clearer Light of Reason. It is very probable therefore that TIBERIUS apprehended, if the sacred Truths were reveal'd, his many Cruelties and tyrannical Exactions wou'd be look'd on as the Cause of so many Ills; and that he shou'd fall a Sacrifice to the Resentment of the People; who wou'd think his Death the only means to alleviate, what his Crimes had brought upon them.

The HISTORY.

“ IT happen'd about this time, that a
 “ Slave, prompted by certain Senators, and
 “ other Lords of the Court, assum'd the
 “ Name of AGRIPPA POSTHUMUS, whom
 “ he very much resembled. TIBERIUS
 “ order'd him to be sent for, and ask'd him,
 “ *how he came to be AGRIPPA?* Just, an-
 “ swer'd the Slave, *as you came to be Em-*
 “ *peror.* Upon this Repartee, TIBERIUS
 “ caus'd him to be murther'd, and his Body
 “ convey'd privately away; but did not
 “ think proper to prosecute his Accompli-
 “ ces.

The MORAL REFLECTION.

IT was not consistent with TIBERIUS'S Interest to destroy himself, by punishing an inconsiderate and rash Person in a publick man-

ner. Had he proceeded to revenge himself openly on the *Counterfeit* AGRIPPA, there wou'd have been imminent Danger of reviving the Memory of the *true one*; and if Rome had rose against him, that *Slave's* Death wou'd have prov'd the *Emperor's* Ruin. 'Twas absolutely necessary therefore, to remove the Slave, that the Memory of AGRIPPA might expire; and it was equally essential to dispatch him with Privacy, that TIBERIUS might reign in Security. Thus the Encouragers of this Impostor, offended with Impunity, because they cou'd not be brought to Justice, without endangering the *Prince*!

The HISTORY.

"TIBERIUS was more inclinable
"to put an end to War by *Treaties*, than
"by the Sword.

The MORAL REFLECTION.

WHEN a Country is won by the Conquest of its first Inhabitants, the whole Praise of the Action is due to the *Captains* and *Soldiers* engag'd in it: But when a Kingdom is gain'd, and the Enemy oblig'd to give it up by virtue of *Treaties*, the sole Reputation belongs to the *Prince*, whose Authority only can undertake, and put the finishing Stroke to them.

The

The HISTORY.

“*SILANUS*, Governour of *Asia*, being
 “ represented and accus’d as a Person both
 “ cruel and interested, *DOLABELLA* persua-
 “ ded *TIBERIUS* to punish him, as an Ex-
 “ ample to other Governours of Provinces.
 “ I’m no Stranger, reply’d *TIBERIUS*, to
 “ what is and was said of *SILANUS*, even
 “ before he went into *Asia*; but, continu’d
 “ he, popular Reports ought not to be the
 “ Standard-Rule; for we have seen many
 “ corrupted Citizens make very good Go-
 “ vernours.

The MORAL REFLECTION.

DOLABELLA preferr’d a Com-
 plaint against *SILANUS*, and *TIBERIUS* took
 care to excuse himself by his Answer to
 it. *TIBERIUS* perceiv’d, that *DOLABELLA*’s
 Accusation was seemingly levell’d at *SILANUS*, but in reality fell on himself, for
 making choice of, and promoting one,
 whom he knew to be a Man of base
 Principles. However, *TIBERIUS* wink’d
 at the Hint, and study’d to preserve the
 Reputation of his Prudence, that, when
SILANUS shou’d be call’d to account, *SILANUS* alone! might suffer. Let him there-
 fore, who commits a Fault, be careful not
 to share the Guilt with his Sovereign.

The H I S T O R Y.

“ *TIBERIUS* never omitted going
 “ to the Senate, tho’ *DRUSUS*, his Son, lay
 “ dangerously ill at the same time ; and
 “ even when he was dead, he did not al-
 “ low the Care of his Obsequies to divert
 “ him from that of the publick Affairs :
 “ on the contrary, seeing the Senators in
 “ Affliction for him, he himself undertook
 “ to console them.

The MORAL REFLECTION.

WHAT monstrous Artifice and De-
 ceit is sometimes carry’d on in Courts !
DRUSUS was poison’d by his Wife *LIVIA*,
 at the Instigation of *ÆLIUS SEJANUS*,
TIBERIUS’s Favourite, who aspir’d to the
 Empire ; yet they both seem’d inconsolable
 at the Loss, tho’ they inwardly triumph’d
 in their Success. The Senators rejoic’d to
 see the Successor of *TIBERIUS* make way
 for the Sons of *GERMANICUS* ; yet they too
 pretended so much Concern on this Oc-
 casion, that the Father of the deceas’d was
 oblig’d to be their Comforter ; and *TI-*
BERIUS, who cou’d not but feel a Paternal
 Affection for the Death of an only Son,
 appear’d *insensible* in the midst of all their
 counterfeited Sorrow. How impious so-
 ever the Hypocrisy of *LIVIA* and *SEJANUS*

was, the Senate's Dissimulation shew'd an equal Prudence; but both were exceeded by the affected Calmness of TIBERIUS. The Senate was to be commended for shewing marks of Respect for their Prince, tho' they did not love him: TIBERIUS was to be admir'd, for seeming to prefer the publick Good to his Affection for a Child. He wou'd certainly be an excellent Prince, who was *really*, what TIBERIUS *pretended* to be.

The HISTORY.

“ *TIBERIUS* was so fond of reign-
 “ ing, that the Affairs of State were his
 “ only Pleasure and Diversion. His Con-
 “ cern was not to enlarge his Dominions
 “ by Conquest: he was tenacious of Peace,
 “ even tho' his Frontiers were attack'd,
 “ and the repeated Provocations gave a
 “ just occasion for a War.

The MORAL REFLECTION.

THE Prince, who is no Soldier, loses as much of his Authority, as his Army has Power and Strength, when committed to the Conduct of a Subject. *Peace* keeps the *Subject* dependent on the *Prince*: *War* makes the *Prince* stand in need of the *Subject*. Let him, who desires to extend his Empire, wage War: but let him, who

wou'd have his Kingdom flourish, live in *Peace*, In *Peace* the Laws are observ'd, and by the Laws the Prince rules; but where War prevails, the Laws are often trampled on, and involve the Sovereign in the same Fate.

The HISTORY.

“*CREMUSIUS CORDUS* ha-
 “ving wrote in praise of *BRUTUS* and
 “*CASSIUS*, concern'd in *JULIUS CÆSAR*'s
 “Assassination, whom he call'd, *The last*
 “*of the Romans*; *TIBERIUS* condemn'd
 “him to death for that Expression. *EN-*
 “*NIUS* was accus'd at the same time of
 “having melted down a Silver Statue of
 “*TIBERIUS* into Plate, for the use of his
 “Table, but wou'd not suffer him to be
 “prosecuted; nor even gave the least marks
 “of Displeasure at it.

The MORAL REFLECTION.

ENNIUS's Offence was against the Person of *TIBERIUS*, but that of *CREMUSIUS* against the Prince. *TIBERIUS*, whose Passions were all princely, punish'd therefore *CREMUSIUS*, but shew'd no Resentment to *ENNIUS*. *ENNIUS*'s Crime was only privately making away with *TIBERIUS*'s Statue, but the Words of *CREMUSIUS* tended *publickly* to the taking off *TIBERIUS* him-

himself; for to look for a *Roman*, was the same thing as to enquire for a *Parricide*; and the Art to find another *BRUTUS*, was to praise the former.

The HISTORY.

“*SEXTUS MARIUS*, the richest
“ Man in all *Spain*, being accus’d of In-
“ cest, *TIBERIUS* condemn’d him to be
“ thrown from the Capitol, and his vast
“ Treasures, consisting chiefly in Mines, to
“ be confiscated.

The MORAL REFLECTION.

SEXTUS MARIUS’s principal Crime was not in having committed Incest, but in being possess’d of such an immense Estate. *Incest* indeed render’d him *criminal*, but his *Gold* prov’d the *Cause* of his death. A Tyrant can never brook an Opulency becoming a Prince in a Subject; and the Law, which provides for the Felicity of private Persons, enacts, That all Treasures and Mines, where-ever they are discover’d, shall become the Property of the Prince, lest the Landlord, by growing too powerful, shou’d be expos’d to a greater Loss.

The

The HISTORY.

“ *TIBERIUS* discovering very
 “ weighty Misdemeanours in *ÆLIUS SE-*
 “ *JANUS*, his only Confidant, order’d him
 “ to be put to death, and all his Adhe-
 “ rents in like manner.

The MORAL REFLECTION.

SEJANUS put *TIBERIUS* on giving
 into many Cruelties, only to make him
 odious to his Subjects, and with a view of
 influencing them to a Change of Govern-
 ment; but *TIBERIUS*, who had as much
 Artifice as *SEJANUS*, and more Authority,
 loaded him with the Hatred of all *Rome*,
 condemn’d him to die, and made him
 father both his own, and *TIBERIUS*’s
 Faults. Nothing is more dangerous to a
Subject, than the *excessive Favours* of his
Prince; nor nothing commonly more fa-
 tal to their *Masters*, than *great Favou-*
rites.

The HISTORY.

“ *TIBERIUS* lying dangerously
 “ ill at a Country-House near *Naples*,
 “ *CALIGULA*, his Heir, upon perceiving
 “ some Symptoms of Recovery, murder’d
 “ him. Some Authors assert, that he
 “ smo-

“ smother’d him with the Bolster and
 “ Bed-clothes; others, that he poison’d
 “ him: but whatever was the manner of
 “ his death, he was assassinated by CA-
 “ LIGULA at the age of 78 Years; in the
 “ 23d of his Reign; and 39th after the
 “ Birth of JESUS CHRIST.

The MORAL REFLECTION.

WHERE Religion has not Power e-
 nough to bridle Mens Passions, let him,
 who has large Possessions to leave, be ever
 diffident of him, who is to inherit them.



CAIUS



CAIUS CALIGULA. IV.

The HISTORY.

“ **C**ALIGULA being rais’d
 “ to the Imperial Dignity, or-
 “ der’d Money to be twice di-
 “ stributed among the *Roman*
 “ People, and took such care in the Ma-
 “ nagement of his Bounty, that every one
 “ had his proper Dividend. He also en-
 “ tertain’d the Senate, and *Roman* Nobi-
 “ lity, with the utmost Splendor and Mag-
 “ nificence.

The MORAL REFLECTION.

A S it might be reasonably apprehend-
 ed, that the People’s Aversion to TIBERIUS
 wou’d create in them a Dislike for Royalty,
 it wou’d have been quite contrary to good
 Policy, had not CALIGULA begun his Reign
 with Acts of Benevolence and Liberality
 to the *Romans*. The Affability, with which
 he behav’d himself in regaling the Nobles,
 made

made him look more like a *Citizen* than a *Prince*; and the Munificence of his Donations to the Populace, made him thought a more useful *Prince* than *Citizen*. He maintain'd therefore the Sovereign Authority among the Nobility, by treating them in a manner inferior to the Character aspir'd to; and strengthen'd it with the People, by Shew and Pomp.

The HISTORY.

“ HE reviv'd, and strenuously recommended the Observance of all those Maxims and Rules, instituted by AUGUSTUS, which had been entirely abolish'd, during the Administration of TIBERIUS.

The MORAL REFLECTION.

UNDER the specious Pretence of obliging the *Romans*, by blaming TIBERIUS's Conduct, and commending that of AUGUSTUS, he establish'd his own Authority; for he that confirms the Laws of another, makes Laws of his own at the same time; and he that condemns the Actions of one, formerly his Superior, is possess'd of the same Superiority. Thus *Rome*, by imagining herself kindly dealt with, and in the full Enjoyment of her Liberty, still remain'd under Subjection; and CALIGULA, by

by knowing how to secure the People's Affections, secur'd the Authority he aim'd at.

The HISTORY.

“ AT the Beginning of CALIGULA's
 “ Reign, *Rome* abounded in continual
 “ Feasting, Plays, Hunting, Justing, Wrest-
 “ ling, and other diverting Entertain-
 “ ments.

The MORAL REFLECTION.

DURING the 23 Years of TIBERIUS's Reign, the *Roman* People had liv'd a peaceable and unactive Life out of fear. If CALIGULA design'd to have continu'd this Restraint upon them, he shou'd have follow'd the Measures taken by TIBERIUS, in a constant Assiduity to publick Affairs; for without that Application, their Awe and Apprehensions wou'd not have lasted long: but this Emperor, who chose rather to enjoy his Dignity, than be a Slave to the Cares which attend it, kept the Populace continually amus'd with Novelties and Pleasures. Thus the *People* liv'd without *Dissatisfaction*, and CALIGULA without *Dread*: the *one* enjoy'd *Gaiety* and *Mirth*, and the *other* bore an *uninterrupted Sway*.

The

The HISTORY.

“ NOT far from *Port-Baiæ*, where is
 “ an Arm of the Sea above three Miles
 “ broad: *CALIGULA*, with an infinite Ex-
 “ pence, caus'd a Bridge of Boats to be
 “ built over it; which was cover'd with
 “ Earth, and wooden Houses rais'd on each
 “ side, like one of the Streets of *Rome*..”

The MORAL REFLECTION.

CALIGULA, convinc'd of the Necessity there was of keeping the immense Populace of *Rome* employ'd, who for want of a War were sunk into Idleness, invented a piece of Work, that gave Bread to thousands of poor Artisans and Labourers. Since he cou'd give them no better Employment than in erecting a useless Building, it was very good Policy so to do; for those Princes are generally most grateful to the Common People, whose Dispositions are profuse and lavish.

The HISTORY.

“ *CESONIA*, Wife of *CALIGULA*,
 “ being apprehensive, that she might pro-
 “ bably one Day be divorc'd, as seve-
 “ ral of her Predecessors had been, gave
 “ him a Love-Potion. The Draught was
 so

“ so violent, that it turn’d his Senses, and
 “ he cou’d only take 3 Hours restless Slum-
 “ ber in 24. This Condition work’d him
 “ into such extravagant Cruelties, that he,
 “ with his Wife and an infant Daughter,
 “ the last of his Issue, were murder’d by
 “ CHEREA, a Tribune of the Prætorian
 “ Band, and assisted by many other Con-
 “ spirators; in the 4th Year of his Reign;
 “ in the 29th of his Age; and 43 Years
 “ after the Birth of our SAVIOUR.

The MORAL REFLECTION.


A Prince’s chief Guard ought to be his
 Reason: that will always prove his best
 Security; but when once that Guard is
 lost, that of his own Soldiers too soon
 becomes a powerful Body of Enemies. A
 Sovereign is no longer adher’d to, than he
 knows how to command with Prudence:
 the moment he loses that Faculty, tho’ he
 may preserve his Life, he is dead to all
 the Purposes of Government.





TIBERIUS CLAUDIUS. V.

The HISTORY.

“  P O N the Death of CALIGULA,
 “ the Senate attempted to restore
 “ the Common-wealth to its pri-
 “ mitive Liberty: They headed a
 “ great number of the *Cohorts* or Train'd-
 “ bands of the City, and took possession of
 “ the Capitol. CLAUDIUS, CALIGULA'S
 “ Uncle, conceal'd himself in a private
 “ part of the Imperial Palace, to avoid be-
 “ ing expos'd to the first Rage of this Tu-
 “ mult and Disorder; but being discover'd
 “ by a *Prætorian* Soldier, he immediately
 “ cry'd out, *here is the Emperor!* He was
 “ join'd by several others, and all the Com-
 “ monalty giving into, and espousing his
 “ Party, the Senate was compell'd to ac-
 “ cept of him in that Character.

The MORAL REFLECTION.

THE Senate was for a *Common-wealth*,
 and the Populace for *Monarchy*: In a *Mo-*
 F *narchial*

narchical Government, the *Senate* was as much subject as the *People*: In a *Republick*, the *People* were subject to the *Senate*, and enjoy'd less Liberty. The *Senators* were against the Authority of a *Prince*, to act all as *Princes*; but the *Common-People* chose rather to be subject to *one*, than be govern'd by *many*.

The HISTORY.

“ A S soon as CLAUDIUS was settled on
 “ the Throne, he issu'd out a general Par-
 “ don for the Senate, and all such as had
 “ oppos'd his Election. He likewise set the
 “ Prison-Doors open to all those, who had
 “ been imprison'd by CALIGULA, either un-
 “ justly, or upon some slight Cause.

The MORAL REFLECTION.

CLAUDIUS, by pardoning the Senate, declar'd it had been *guilty*; for a *Pardon* always supposes an *Offence*. If the Senate's Opposition therefore to his Exaltation, was own'd criminal, he was consequently their lawful Heir and Sovereign; and the Senate's Acceptance of his Pardon made him acknowledg'd and confirm'd as such. The Senate, who had till then preserv'd some Authority and Resemblance of a Republick, began now to be divested of all, by the seeming Clemency of CLAUDIUS:
 It

It spar'd indeed the *Lives* of the *Senators*;
but extinguish'd the *Power* of the *Senate*.

The HISTORY.

“ *HEROD AGRIPPA* having
“ given *CLAUDIUS* very efficacious Instruc-
“ tions, how to manage his Pretensions to
“ the Empire, during the late Disorders in
“ *Rome*; as a Reward for his Services, he
“ was preferr'd to the Tetrarchy of *Gallilee*;
“ a Post which *CALIGULA* had taken from
“ *HEROD ANTIPA*, his Uncle.

The MORAL REFLECTION.

A Prince, who designs to establish a Character of Gratitude, makes use of Generosity out of Oeconomy; like to the careful Husband-man, who reaps more than he sows. A Sovereign can never *bestow* as much as he can *receive*: A faithful Minister, by his good Conduct and Skill in Affairs, may put his Master in Possession of a Kingdom; but the most liberal of Princes will find it difficult to make a Return equal to that Obligation.

The HISTORY.

“ TO prevent a Scarcity of Bread in
“ *Rome*, *CLAUDIUS*, as an Encouragement
“ to all Dealers in Corn, oblig'd himself to

“ make good all the Losses they shou’d sus-
 “ tain in that Employment. The City be-
 “ ing thus secure of Provisions, he made a
 “ Levy of such Taxes, as he judg’d conve-
 “ nient for his, and the Empire’s Service. ”

The MORAL REFLECTION.

CLAUDIUS thought it expedient to give an Instance of his Concern for the *Welfare* of *Rome*, before he rais’d a Contribution on the *Romans*, for his own private *Use*; that the Publick, by considering the Advantages of so plentiful a Supply, might bear with more patience the ensuing Inconveniency. This therefore may serve as a very exemplary Precept for those in Power: *Never to give Subjects Cause to believe they are oppress’d by their Sovereign.*

The HISTORY.

“ *CLAUDIUS* compleated three
 “ most magnificent Works, and such as
 “ were profitable to the People: the first
 “ was an *Aqueduct*, that convey’d Water
 “ to the highest Hill about *Rome*, and for
 “ the Space of 40 Miles. The second was
 “ the Port of *Ostia*, being dug out of the
 “ main Land, according to the Depth of
 “ the Sea. And the third was having or-
 “ der’d the Lake *Fucino* to be dry’d up,
 “ which

“ which was the biggest in all *Italy*, to
 “ swell the River *Tiber*, and water the
 “ Country around.

The MORAL REFLECTION.

POMP and *Grandeur* are the Virtues
 of *rich Men*; but a Glory and Magnificence
 conducive to the *Common Good*, is the true
 Virtue of *Princes*. 'Tis of the utmost Mo-
 ment and Advantage to Sovereigns, that
 their Subjects be prepossess'd with an opinion,
 that all their Hours are taken up in rendering
 them happy; nor can they ever better con-
 firm such an Idea, than by employing their
 Treasures in Works of publick Good, and
 by seeming to place their Ambition in the
 Love of the People.

The HISTORY.

“ THE People of *England* rising up in
 “ Rebellion, *CLAUDIUS* went with a very
 “ formidable Army to suppress them. He
 “ not only reduc'd the *English*, but likewise
 “ made a conquest of *Scotland*, with the
 “ adjacent Islands; which till then had not
 “ been subject to the *Romans*.

The MORAL REFLECTION.

INSURRECTIONS sometimes prove
 advantageous to a Potentate. While the
English behav'd like good Subjects to

CLAUDIUS, he was satisfy'd with the Possession of *England*; but being afterwards provok'd by their Rebellion, he subdu'd the neighbouring Country, and left them no place to fly to, which did not depend on the *Roman* Empire. Let those Subjects therefore, who are tenacious of Liberty, make it their only Study to be Loyal; for when once their Sovereign is convinc'd of their Fidelity, they will then enjoy, thro' the Effect of his Princely Love and Care, those Privileges, which otherwise wou'd be forfeited by the Laws of the Realm.

The HISTORY.

“ *CLAUDIUS* being return'd in
 “ Triumph to *Rome*, gave Orders, that his
 “ Son *GERMANICUS* shou'd for the future
 “ be call'd *BRITANNICUS*.

The MORAL REFLECTION.

CLAUDIUS, by giving his Son *GERMANICUS* a new Name, intended it shou'd recommend him to the Imperial Dignity; for who cou'd hear the Name of *BRITANNICUS*, without remembering the many glorious Conquests of his *Father*? And who cou'd call to mind the Virtues of the *Father*, without thinking on being oblig'd to honour and esteem the *Son* for his sake.

The

The HISTORY.

“ *CLAUDIUS* being inform’d that
 “ several of his *Freed-Slaves* were Men of
 “ great Learning and Talents, he rais’d them
 “ to Places of the first Dignity in the Empire,
 “ and repos’d in them the greatest Secrets of
 “ the Government: But these Persons,
 “ changing their *Morals* with their *Fortune*,
 “ began to sell Justice, and tyrannize over
 “ the Poor and Innocent. Then they
 “ form’d a Conspiracy against the Emperor,
 “ and brought his Wife *MESSALINA*, a Prin-
 “ cess of unbounded Lewdness, into their
 “ Measures, by encouraging all her Irregu-
 “ larities.

The MORAL REFLECTION.

IT’s Prudence in a Monarch sometimes
 to confer considerable Employments on Per-
 sons of mean Extraction, both to *humble* the
Nobility, and *ingratiate* himself with the
Common-People; but ’tis still a greater Proof
 of his good Understanding, not to delay
 their Disgrace, when once he is convinc’d of
 their Baseness and Corruption; lest the Envy
 of those of the first Rank, shou’d pass for
 Justice, and fall heavy on the Sovereign, for
 being too compassionate to Delinquents.

The HISTORY.

“ *MESSALINA* was so harden’d
 “ in Vice, that during the Absence of *CLAU-*
 “ *DIUS*, she had the Assurance to engage
 “ in a second Marriage with a certain *Ro-*
 “ *man*, call’d *CAIUS SILIUS*, who was re-
 “ puted the finest Youth, *Rome* cou’d pro-
 “ duce at that time. *CLAUDIUS*, finding
 “ himself thus publicly injur’d, comman-
 “ ded her to be made away with; and setting
 “ at Table the day after her Death, he ask’d
 “ his Attendants, *why MESSALINA did not*
 “ *come to Dinner?*”

The MORAL REFLECTION.

CLAUDIUS did not enquire after *MESSALINA*, because he had forgot what was become of her, but to shew his Indifference, and undeceive the common Opinion of the Court, that he was passionately in love with her. By this Artifice, he gave them to understand, that he possess’d more of the *Prince*, than the Husband; and that tho’ he had wink’d at the Adulterers, this Toleration was not the Effect of *Love*, but *Contempt* of a Woman, who, *dead or alive, Adulterers or Faithful*, had not Charms sufficient to take up any Part of a Soul, full of the *Roman Empire*.

The

The HISTORY.

“ *CLAUDIUS*, by a 6th Marriage,
 “ espous’d *JULIA AGRIPPINA*, his Brother’s
 “ Daughter, and Relict of *DOMITIUS NERO*.
 “ His new Bride prevail’d with him to cut off
 “ the Succession of the Empire from his
 “ own Son, to place it upon *NERO*, his
 “ Son-in-Law, whom he adopted and call’d
 “ *CLAUDIUS*; but repenting some time af-
 “ ter of his Condescension, *AGRIPPINA*
 “ found means to poison him; of which
 “ he died miserably in the 64th Year of his
 “ Age; in the 14th of his Reign, and 56
 “ Years after the Birth of *JESUS CHRIST*.


The MORAL REFLECTION.

A N Excess of Favours is as dangerous to
 a Prince, as immoderate Rigor: If *CLAU-*
DIUS had not adopted *NERO*, *AGRIPPINA*
 woud never perhaps have been necessary to
 his Death. Let it then be a constant Maxim
 to all Princes: *Never to grant such Fa-*
vours, as leave no Power to bestow greater.
A Subject, who is arriv’d at the Pinnacle of
Hope, no longer remembers the *Duty* of a
Subject: A *Sovereign*, who has no more to
 bestow, loses the *Prerogative* of a *Sove-*
reign.



CLAUDIUS NERO. VI.

The HISTORY.

“  F T E R CLAUDIUS was re-
 “ mov'd, AGRIPPINA conceal'd
 “ his Death for some days; and
 “ having brought over the Guards
 “ of the Palace to her Party, with several
 “ of the chief of the Senators and People,
 “ she got NERO proclaim'd Emperor.

The MORAL REFLECTION.

S O M E Affairs may be attempted without observing the nicest Precaution, when a Miscarriage of them only leaves the Undertaker in his former Situation; but others again of greater Importance, ought never to be engag'd in, without a very favourable Prospect of Success, when the ill Issue of them wou'd be attended with very pernicious Consequences. The grand Design of cutting off the Son of CLAUDIUS from the Succession, in favour of NERO, wou'd

wou'd certainly have prov'd fatal, had it not met with the desir'd Effect: 'Twas therefore necessary to be well assur'd of the Event, before any Measures were taken to bring the Undertaking to bear. In Matters of *Indifference*, we must trust to *Fortune*: in those of *Moment*, we must only rely on *Prudence*.

The HISTORY.

“ THO' NERO was but 18 Years of
 “ Age, by the Vigilance and Care of his
 “ Master SENECA, he began his Reign with
 “ the Prudence of a riper Understanding.
 “ He alleviated the Tributes of the Pro-
 “ vinces; gave Largeesses of Money and
 “ Corn to the Soldiers and People; and
 “ allow'd a very handsome Competency
 “ for the Support of poor, decay'd Sena-
 “ tors.

The MORAL REFLECTION.

THIS laudable beginning of NERO's Government, shews the Difference between the *Prince* and the *Tyrant*. The *Tyrant* oppresses his Subjects to gratify his Extravagancies: the *Prince* takes from his Pleasures, to give Ease to his Subjects.

The HISTORY.

“ *NERO* discover'd so much Humanity on all Occasions, that, as he was going one day to sign a dead Warrant, he said, *Wou'd to GOD I had never learn'd to write!*

The MORAL REFLECTION.

TO sign a dead Warrant, is an Act of *Justice*; and to do it with Regret, is a Mark of *Humanity*. These two Virtues are so essential to establish the Character of a Prince, that if the *former* be wanting, he governs with *Effeminacy*; and if he is not possess'd of the *latter*, he degenerates into a *Brute*: so that in both Cases, he wou'd be thought a *Monster*, rather than a *Prince*.

The HISTORY.

“ *NERO* allow'd his Mother a considerable share in the Government, but she abusing her Authority by repeated Acts of Cruelty and Injustice, he was oblig'd to withdraw the Confidence and Power he had lodg'd in her hands.

The MORAL REFLECTION.

AGRIPPINA knew how to gain the Empire, but did not know how to govern it: *Baseness* and *Artifice* were sufficient to effect the one, but *Virtue* was requisite to discharge the other. To put *NERO* in possession of the Crown, 'twas enough he had *AGRIPPINA* for *Mother*; but to excuse her ill Government, 'twas not enough she had *NERO* for *Son*. A Prince has no other *Mother*, but *Justice*.

The HISTORY.

“ *AGRIPPINA*, in hopes of ob-
 “ liging *NERO* to comply with her own
 “ Terms, threaten'd to use all her Skill to
 “ dethrone him, in favour of *BRITANNICUS*,
 “ then about 14 Years of Age; but *NERO*,
 “ to prevent her Menaces taking place,
 “ banish'd her from Court, not allowing
 “ her any Guards, and got *BRITANNICUS*
 “ poison'd.

The MORAL REFLECTION.

AGRIPPINA succeeded so far as to terrify *NERO*; but his Fears were so alarm'd, that a Reconciliation with the Person who had rais'd them, was not consistent with his own Security; for he consider'd, that others might equally attempt the Pro-
 motion

motion of BRITANNICUS; who was therefore to be treated as a Criminal, because he might be made the Instrument of other Mens Malice. The *Innocent* are always *guilty*, when Obstacles in the *Tyrant's* way; they *never* escape his *Envy*, and *seldom* his *Revenge*.

The HISTORY.

“ *AGRIPPINA* perceiving her Menaces were of no Effect, had Recourse to softer, but more abominable Methods. She sooth’d her own Son with the Language of a Mistress, and wou’d fain have prevail’d with him to lie with her; but *NERO* refus’d the unnatural Offer, lest it shou’d be discover’d.

The MORAL REFLECTION.

THERE’s nothing more *publick* than the *private* Actions of Princes; for it commonly happens, that those entrusted with the Secret, are the *first* who divulge it. Had *NERO* therefore committed that detestable Crime with his Mother, all *Rome* wou’d soon have been privy to it; and the Scandal arising from thence, might have lost him the Empire. No Temptation is so predominant in a Prince, as the Desire of reigning.

The

The HISTORY.

“ *AGRIPPINA* despairing of her
 “ Power to regain the good Graces of her
 “ Son, conspir’d to take away his Life;
 “ but *NERO* discovering her treacherous
 “ Designs, prevented the Execution of
 “ them, by ordering her to be put to
 “ death.

The MORAL REFLECTION.

SOME Authors tell us, *NERO* forg’d
 this Accusation against his Mother, that
 he might have at least a plausible, if not
 a laudable Pretence for dispatching her.
 If this Account be genuine, *NERO*’s Con-
 duct has left a Caution to all bad Princes:
 never to be guilty of an impious Action,
 without cloaking it under the Sanction of
 Justice; that the People may not have it
 in their power to excuse their own Crimes,
 by the Judge’s Example.

The HISTORY.

“ *VOLOGESIUS*, King of *Par-*
 “ *thia*, revolted against the *Roman* Em-
 “ pire, under pretence of restoring his
 “ Brother *TIRIDATES* to the Kingdom of
 “ *Armenia*, of which he had been Sove-
 “ reign; but he was overcome by *COR-*
 “ *BOLUS*,

“ BOLUS, NERO's General, who created
 “ TIGRANES King of that Province. Eng-
 “ land rebell'd at the same time, but was
 “ also subdu'd by PAULINUS SUETONIUS,
 “ another *Roman* General.

The MORAL REFLECTION.

to THE Success of so many Expeditions
 may be attributed as chiefly owing to the
 great Reputation NERO had acquir'd, both
 among the People, and in the Armies, at
 the beginning of his Reign. All Ministers
 strive to serve a good Master, certain of a
 just Recompence, or of being inevitably
 chastis'd for their Misdemeanours. It is
 not the *Person*, but the *Virtue* of a Prince,
 which is the Support of his Government.

The HISTORY.

“ AFTER NERO had reign'd some few
 “ Years in a very prudent and commend-
 “ able manner, he was corrupted by some
 “ of his Courtiers, and fell into most abo-
 “ minable Debaucheries: such as, inordi-
 “ nate Drinking; derogating from his Birth,
 “ by acting on publick Stages; entertain-
 “ ing Concubines; giving a loose to A-
 “ dultery, and all irregular, and even bru-
 “ tish Passions. SENECA finding his good
 “ Advice lost on him, and despairing of
 “ saving him from the Precipice into which
 “ he

“ he was falling, withdrew from his Con-
 “ fidance, to lead a private Life, and did
 “ all he cou’d to become a Stranger at
 “ Court. BURRUS, Captain of his Guards,
 “ likewise follow’d that Philosopher’s Ex-
 “ ample.

The MORAL REFLECTION.

WHEN a Prince is inclin’d to be vi-
 cious, let him make choice of good Mi-
 nisters; otherwise, the Scandal of his bad
 Courses will ruin him on *one hand*, and
 the Reputation of entertaining a corrupted
 Ministry will reflect a Disgrace on the
other.

The HISTORY.

“ *NERO* thus abandon’d by *SENECA*,
 “ was destitute of all good Counsel, and
 “ entirely guided by the Impulse of his
 “ own immoderate Passions. At the In-
 “ stigation of *POPPEA*, he put his Wife
 “ *OCTAVIA* to death, tho’ a most inno-
 “ cent and wise Princess, to make way
 “ for his marriage with her; and after-
 “ wards kill’d his new Bride by a Kick on
 “ the Belly, when in her Pregnancy.

The MORAL REFLECTION.

THE Cause of a bad Action always
 proves odious after it’s committed: it pro-
 mises

mises *Pleasure, e'er the Enjoyment*, but creates *Remorse* when gratify'd. Before the death of OCTAVIA, POPPEA was idoliz'd; and a *Roman* Emperor's Daughter was not thought too worthy a Sacrifice to make way for her; but no sooner did the Victim fall, than she appear'd deserving of the same Fate. *Excesses* are easily improv'd into *Fury*; and *Fury* in a Prince, conscious of his own Guilt, always vents it self against his *Accomplices*, and never against himself.

The HISTORY.

“ THE Nobility of *Rome*, enrag'd to
 “ see themselves govern'd by a furious and
 “ cruel Prince, prevail'd on PISO, the
 “ wealthiest among them, to join with
 “ them in taking up Arms against NERO;
 “ but the Conspiracy being discover'd, he
 “ put to death, not only the Conspirators,
 “ but likewise all such as were likely to
 “ succeed him, either on the account of
 “ their *Wisdom, Birth or Riches*. Thus
 “ BURRUS, SENECA, PUBLIUS, SYLLA,
 “ RUBELLIUS, PLAUTUS, and many others
 “ were unhappily carry'd off on this Oc-
 “ casion.

The

The MORAL REFLECTION.

AS a good Prince never entertains or protects Men of *corrupted Principles*, so a bad one cannot endure Men of *Honour and Integrity*. Every Sovereign is ambitious of being a Model for his Subjects; but he who is not as *one of them*, is against them. The good Prince is satisfy'd with *Obedience*; the bad one expects *Flattery*. They both punish Offenders capitally; but with this difference, the Death of the *first* is no more than a just Punishment; that of the *second*, a real Martyrdom. The Death of the *one* supposes the *Guilt* of the Subject; that of the *other*, supposes the *Injustice* of the Prince.

The HISTORY.

“ *CESONIUS PETUS*, who in
 “ conjunction with *CORBOLUS* had de-
 “ feated *VOLOGESIUS*, venturing too far
 “ beyond Mount *Taurus*, with a view of
 “ gaining some trifling Advantages, *VOLO-*
 “ *GESIUS* rallied his scatter'd Forces, and
 “ surrounding *CESONIUS*, reduc'd him to
 “ accept of a Peace on shameful Terms;
 “ in which he oblig'd himself to restore
 “ *Armenia* to *TIRIDATES*. *NERO* gave
 “ *TIRIDATES* an honourable Invitation to
 “ *Rome*, to receive the Crown he had me-

“ rited ; and perform’d the Ceremony him-
 “ self with such Pomp and Magnificence,
 “ as has not since been seen. He then
 “ recall’d CESONIUS PEFUS to Court, and
 “ inflicted no other Punishment on him,
 “ than that of some Reproaches.

The MORAL REFLECTION.

THE manner in which NERO treated TIRIDATES, was an Action truly worthy of a wise Prince; not only because true Merit ought to be respected, even in the Person of an Enemy, but also because he confirm’d him his Subject, by conferring on him such Honours; for the Solemnity of that Function, spoke infinitely more the *Grandeur* of NERO, than the Coronation of TIRIDATES. But the unseasonable Clemency he shew’d to CESONIUS, did not deserve the same Commendation; because he only spar’d him, for his being a Person of an infamous Character. The Emperor was not jealous of People of his Reputation, and consequently was well assur’d, CESONIUS wou’d never aspire after the Empire. As Persons of the most *eminent Virtues* were look’d on by NERO as most *criminal*, so those whose *Vices* were most conspicuous, shar’d his Favours with most Security.

The

The HISTORY.

“ *NERO* perceiving all *Rome* trem-
 “ bled at his great Cruelty, grew so haughty
 “ and vain, that he glory’d in being the
 “ first *Roman* Emperor, who knew how
 “ to exert his Power; and as a Proof of
 “ it, he reduc’d all *Rome* into Ashes:
 “ during which, no body durst oppose his
 “ Will, nor even lament so dreadful a
 “ Spectacle.

The MORAL REFLECTION.

NERO’s Glory was rather that of an
 Assassin, than a Prince. The Power a So-
 vereign has over the Lives and Fortunes of
 his Subjects, is not given him to tyrannise
 over them, but to chastise their Offences,
 so that the Example of one Person may
 tend to the reclaiming of many; and where
 a Subject can’t be convicted of any Crime,
 a Prince’s Jurisdiction can’t, or at least ought
 not to extend itself, so far as to condemn
 him. Cruelty is not the *Rule*, but the *De-*
stroyer of all Power.

The HISTORY.

“ WHILE *Rome* was in Flames, *NERO*
 “ diverted himself upon one of the Towers
 “ of his Palace; singing to his Harp, those

“ Verses of HOMER, which describe *the*
 “ *burning of* Troy. After having glutted
 “ the Extravagancy of his Folly in laying
 “ *Rome* waste, he re-built it at his own
 “ Expence, much more beautiful than be-
 “ fore, and erected a Palace for himself,
 “ all adorn’d with Gold, which was the
 “ most sumptuous Edifice the World had
 “ ever produc’d.

The MORAL REFLECTION.

A Prince, who *gives more* than he *takes*
away, makes his Subjects wish for Misfor-
 tunes out of Interest. It was not thro’
 fear of NERO the *Cruel*, they beheld the
 Conflagration of *Rome* with such patience,
 but in hopes to find at last NERO the *Pro-*
digal. A Prince who has Money enough
 to quiet the People’s Complaints, may laugh
 at their Afflictions; but however, NERO
 had this Prudence in his capricious Frolick,
 to place himself on a Tower, where he
 might sing and be merry with security.

The HISTORY.

“ NERO being inform’d that the
 “ *Christian* Religion was preach’d in *Rome*,
 “ order’d PETER and PAUL, the Chiefs of
 “ that Mission, to be put to death; and
 “ likewise all such as openly profess’d and
 “ adher’d to it.

The

The MORAL REFLECTION.

HAD NERO known, that Religion taught Obedience to Sovereigns, he wou'd have allow'd it, tho' false, the same Toleration he had granted to many other Sects in *Rome*; but being told, that its Tenets recommended *Chastity, Humanity* and *Justice*, Virtues directly opposite to his Morals, he thought it his Duty and good Policy to persecute the Christians, in order to suppress the Growth of Sedition; and judg'd it absolutely necessary not to tolerate a People, who plac'd Sanctity in leading a Life different from that of their Prince.

The HISTORY.

“ THE Report of NERO's many abominable Cruelties being spread abroad,
 “ *Judea, France, Germany* and the Legions in *Spain* all revolted at one time,
 “ and proclaim'd SERGIUS GALBA Emperor,
 “ who was their General. The News of
 “ this Proceeding put NERO into such a
 “ Consternation, that it almost made him
 “ run distracted.

The MORAL REFLECTION.

A Prince ought to have his Thoughts more employ'd on the *Interest* of his *Army*, than on the *Pleasures* of his *Court*: But

NERO was so much taken up with Royal Diversions, that he cou'd spare no time to think on his Forces. A Sovereign is not where he *keeps his Palace*, but where he *commands*: Where he *dwells*, he is a *Man*; but where he *commands*, he is a *Prince*.

The HISTORY.

“THE News of the Legions Revolt
“becoming the publick Theme of *Rome*,
“the People began to murmur and riot;
“and the Guards at Court abandon'd
“their Post in the Night.

The MORAL REFLECTION.

NERO, when *supported* by his Army, was Monarch of the Universe; he was fear'd, and even ador'd like a Deity: but NERO, when *abandon'd* by that Force, was regarded as a Cypher, and every common Soldier was then asham'd to stand Centinel at his Palace-Gates. GOD only is Monarch by himself alone; whilst *Mortals* can only attain it by the Assistance of their Fellow-Creatures.

The HISTORY.

“NERO being terrify'd at these Dis-
“orders, sent for all his Favourites to con-
“sult with them on this Exigence; but
“they

“ they refus’d being concern’d in his Affairs,
 “ and return’d him no Answer. Full of
 “ Despair and Rage at being thus rejected,
 “ he went with a design to poison him-
 “ self, but found the Room in which he
 “ expected to find the Dose, already plun-
 “ der’d. Then he entreated a Gladiator
 “ to dispatch him, but was here too disap-
 “ pointed.

The MORAL REFLECTION.

NERO’s Friends did not hasten to
 his Assistance: *some*, because they were
 only Friends to his *Prosperity*, and not
 to his *Person*; *others*, because ’twas their
 Interest to rejoice at his Fall, as it deliver’d
 them from all future Apprehensions of be-
 ing treated in the same manner, SENECA
 and BURRUS, his former Confidants, had
 been. They were all persuaded, they cou’d
 not be expos’d to more Danger, shou’d his
 Successor even prove a Tyrant.

The HISTORY.

“ FAONTES, one of NERO’s Freed
 “ Slaves, being mov’d with Compassion
 “ for his Benefactor, contriv’d his Escape.
 “ He prepar’d a Horse, and having made
 “ him get up bare-legg’d, and without a
 “ Saddle, like an Hostler, convey’d him
 “ thus by Night, attended with four Servants,
 “ to

“ to one of his Country Palaces, where he
 “ receiv’d News, that the Senate had pass’d
 “ Sentence of Death on him.

The MORAL REFLECTION.

THE *Roman* Senate had been long oppress’d by a Monarchical State of the Empire, and therefore the more willingly encourag’d this Insurrection against NERO, as it gave them a Prospect of restoring the Common-wealth. By declaring him guilty of death, they resum’d their Authority, and acted as Judges; and by proving the Infamy of NERO’s personal Character, they endeavour’d to prove, that Monarchy was highly detrimental to *Rome*.

The HISTORY.

“ THOSE who had follow’d NERO,
 “ advis’d him to be his own Murderer, rather than undergo the infamous Sentence of the Senate: upon which, he took up two Poniards, in order to put their Advice in execution; but sheath’d them again, saying, *His fatal Hour was not yet come*. After that, he begg’d, tho’ in vain, some one of his Attendants would first kill himself, to inspire him with the more Courage; but while he was making this shameful Proposal, a Noise of Horses was heard, sent from
 “ the

“ the Senate; and then, with the help of
 “ a Slave, he stabb’d himself in the Throat;
 “ of which he died, in the 32d Year of
 “ his Age; in the 14th of his Reign, and
 “ 70 Years after the Birth of our SAVIOUR.

III. The MORAL REFLECTION.

HAD NERO thought it possible for a
 Roman Emperor to be reduc’d to such
 desperate Extremities, NERO perhaps wou’d
 have behav’d, so as to die, as became one
 in that Station. The only *Security* of
fortunate Men, consists in being *diffident*
 of their *good Fortune*.



SERGIUS



SERGIUS GALBA. VII.

The HISTORY,

“ **U**PON the News of NERO's Death,
 “ the Army in *Spain*, which had re-
 “ volted in his Life-time, and de-
 “ clar'd GALBA Emperor, conducted him
 “ to *Rome*. At his Arrival, the Senate
 “ swore Allegiance to him, not being able
 “ to resist his superior Force.

The MORAL REFLECTION.

FROM JULIUS CÆSAR to NERO's time,
 the *Roman* Empire had continu'd in the Fa-
 mily of that Founder of the Monarchy ; but
 now a strange Line took place : the *Roman*
 Army made choice of GALBA, and the
 Election was approv'd of, both by the Senate
 and People, as lawful ; not because it was
 truly so, but because a Superiority of Force
 in those days, rul'd over Reason ; and he
 was reckon'd the *most Legitimate Prince*,
 who cou'd *best dispute* his Claim.

The

The HISTORY.

“ *GALBA* was then a Widower of
 “ 70 Years of Age, without Children, and
 “ descended from the most noble and illustrious
 “ Family of the *SULPITII*, tho’ not
 “ related by Blood to the foregoing *CÆ-*
 “ *SARS*. He was promoted to the Empire
 “ for his great Personal Merit; being a Man
 “ of *Learning, Valour and good Morals*.

The MORAL REFLECTION.

GALBA’s good Qualities render’d him acceptable to the *Roman* People; not for the sake of their being real Virtues, but because that Character was new, after *NERO*’s Tyranny. This Instability of Temper is very evident, from the Desire they had to re-possess *NERO*, after perceiving that *GALBA* was more frugal, and free from those Vices, which had prov’d advantageous to many of them. The People soon grow weary of any Government, which gives no hope of Revolutions. The Reign of *AUGUSTUS* indeed, lasted many Years, without giving the least Disgust to *Rome*, because he temper’d the Toils of War, by the Solemnities of *Triumphs*; and entertain’d the People, in time of *Peace*, with continual *Shows*: Such as *Justing, Feasting, and raising new Edifices*; so that they had no Leisure to criticise on the Conduct of their Sovereign.

The

The HISTORY

“ THERE being a Report spread thro’
 “ *Rome*, that the new Emperor was of a
 “ cruel and revengeful Disposition, GALBA,
 “ for the better Security of his Person, re-
 “ solv’d on these two Measures: *First*, to
 “ institute the *Spanish* Legions, which had
 “ conducted him to *Rome*, as his Guards;
 “ and *Secondly*, to confer the first Places in
 “ the Government, on TITUS JUNIUS, COR-
 “ NELIUS LACUS, and ICELLUS MARCIA-
 “ NUS, a Freed-Slave; who were all Men
 “ of most odious Characters in the eyes of
 “ the *Roman* People.

The MORAL REFLECTION.

FROM GALBA’S first Step may be in-
 ferr’d this Maxim: That ’tis safer for a
 Prince to be guarded by *Strangers*, than by
 his own *Subjects*; because, as the *latter* are
 born in common with the People, it is na-
 tural for them to espouse the common In-
 terest; and where Nature prevails, every
 other Inclination less predominant must of
 course submit to it: And from the second
 may be gather’d, that all wicked Ministers,
 whose Safeties entirely depend on the Favour
 of their Prince, must of necessity serve him
 with Fidelity and Zeal, not to be abandon’d
 to the Fury and Hatred of the Populace.

The

The HISTORY.

“ GALBA sent Orders into *Africa*
 “ to put CLAUDIUS MARCUS to death, for
 “ aspiring to the Sovereignty of that Pro-
 “ vince: He caus’d FONTEIUS CAPITONE,
 “ Lieutenant of the Legions upon the Con-
 “ fines of *Germany*, to be dispatch’d, for
 “ endeavouring to bring them over to his
 “ Interest; and also order’d NUFIDIUS SA-
 “ BINUS, the Prefect of *Rome*, to be be-
 “ headed, for having been his Rival in the
 “ Succession of NERO.

The MORAL REFLECTION.

THE whole Danger of losing *Africa*,
Germany and *Rome*, consisted in the Ambi-
 tion of CLAUDIUS FONTEIUS and of NU-
 FIDIUS. GALBA did not think it essential to
 send *Armies*, but *Assassins* to oppose them;
 because to quell these three *Rebellions*, it
 was enough to extirpate the three *Authors*
 of them; whom GALBA having the Autho-
 rity of a Prince over, their *Murderers* were
Executioners, and their *Deaths* a just *Pu-
 nishment*. Too much Honour is done to a
 Criminal, in declaring War against him: he
 ought not to be overcome, but punish’d; nor
 regarded as an *Enemy*, but as a *Subject*.
 The Deaths of CLAUDIUS FONTEIUS and
 NUFIDIUS were no sooner effected, than the
 In-

Insurrection of *Africa*, *Germany* and *Rome* was suppress'd: Let him therefore, who wou'd deprive a large Tree of all its Vigour, strike a home Blow to the *Root* of it.

The HISTORY.

“ *GALBA* perceiving the great Quantity of Money, which was daily paid out of the Imperial Chamber, limited the Pensions and Salaries, granted by *NERO* to the Citizens of *Rome*.

The MORAL REFLECTION.

THIS Diminution of *GALBA*, favour'd more of the Oeconomy of a *Citizen*, than that of a *Roman* Emperor. Oeconomy in a *private Man*, prefers the Acquisition of *Riches* to the *good Will* of his Friends; but Oeconomy in a *Prince*, prefers the *Love of his Subjects*, to that of *Riches*: The one weighs *Gold*; the other studies *Man*: The former makes *Living* his chief Care; the latter gives his Thoughts wholly up to *Reigning*.

The HISTORY.

“ THE first Day of *January* being come,
 “ on which the Armies us'd to renew the
 “ Oath of Allegiance to their Emperors, the
 “ Legions both of High and Low *Germany*,
 “ com-

“ commanded by VITELLIUS, refus’d com-
 “ plying with that Custom, under pretence
 “ of taking it to the Common-wealth.

The MORAL REFLECTION.

THIS seeming Zeal of VITELLIUS for the Common-wealth, was not done with a design to own its Superiority, but with a View of bringing it over to his Interest, the better to oppress GALBA, and *then* the *Common-wealth*. All *immoderate Zeal* is *Passion*, and no *Passion* can feel a *Zeal*, which does not proceed from *Self-Interest*. He that cou’d not brook *Monarchy*, instead of a *Common-wealth*, for the same reason, wou’d hardly suffer a *Common-wealth*, when invested with the *Sovereign Power*. The Policy of all seditious Persons, consists in making the Cause of their Sedition carry the Appearance of *Justice*; and he that accuses his Prince with the *Want* of it, lays the first Scheme of *Rebellion*.

The HISTORY.

“ *GALBA*, upon the Reception of
 “ this News, resolv’d on adopting a Suc-
 “ cessor. *OTHO*, the former Husband of
 “ *POPPEA*, was very assiduous in paying
 “ Court to the Emperor’s Confidants, in
 “ hopes to procure the Adoption; but *GAL-*
 “ *BA* seeing into his Design, nominated *PISO*

H

LU-

“ LUCIANUS, a Man of great Worth and
 “ Virtue, without asking their Advice.

The MORAL REFLECTION.

LET all Princes learn from this Resolution of GALBA, *that 'tis sometimes Wisdom to act without Counsel.* GALBA's Ministers were for creating a Creature of their own, Prince, to be all as so many Princes, when created; but GALBA, who wanted an Heir to inherit his Authority, made choice of a Successor, under whom, the Ministers shou'd think it a Favour to continue as *such*.

The HISTORY.

“ THE Adoption of PISO being published without distributing the usual Donative among the Guards, OTHO improving this Neglect of Custom to his own Advantage, seduc'd them by Money and large Promises, and got himself proclaim'd Emperor in their Quarters.

The MORAL REFLECTION.

GALBA, in complaisance to the *Prætorians* and People, had dismiss'd, and sent back the *Spaniards*: OTHO therefore met with the less Difficulty in his Attempt, having but one Guard alone to corrupt. Where a Prince contents himself to be guarded by his own Subjects only, the *Guard* is not *commanded* by

by the *Prince*, but the *Prince* commanded by the *Guard*. The Princes of *Italy* always chuse an *Italian* and *German* Guard, because as they are Strangers to each other's Language, they can't be conversant together, nor so easily form a Conspiracy.

The HISTORY.

“*GALBA* being inform'd of the Re-
 “volt, left his Palace, in hopes his Person
 “might appease the Tumult; but perceiving
 “the Conspirators made towards him with
 “a design to kill him, he stretch'd forth his
 “Head ready to receive the Blow, saying;
 “*he shou'd bless the Hand that gave it,*
 “*wou'd but his Death prove any ways ad-*
 “*vantageous to the Common-wealth and*
 “*Roman People.*”

The MORAL REFLECTION.

IT often happens that a Prince's Presence alone is sufficient to suppress a great Disorder, but it had not the same Effect in *GALBA*, because the Soldiers, at that time, were so accusom'd to the Visits of the *Roman* Emperors in their Quarters, that the Presence of their Prince, was no more to them, than that of their Comrades. It is observable therefore, that nothing can be more essential to a Prince, than to behave with such a Reserve, as carries not the Shew of too much

Familiarity; since by appearing seldom to the Publick, he exacts a due Respect, when his Presence becomes necessary; and the Respect of the People is the surest Guard of a Prince.

The HISTORY.

“ *GALBA* was beheaded before he had
 “ bore Imperial Sway the space of a Year;
 “ in the 73^d of his Age, and 71 Years after
 “ the Birth of *JESUS CHRIST*. His Head
 “ was afterwards carry’d on the Point of a
 “ Lance to *ORHO*, who immediately gave
 “ Orders for *PISO* to be put to death.

The MORAL REFLECTION.

PISO fell a Victim for no other Cause, than that of being the chief Favourite of *GALBA*. Had he not been adopted Successor to the Empire, he probably wou’d have liv’d longer, and peaceably enjoy’d his Riches. He that wou’d know how far he ought to raise his Fortune at Court, after having weigh’d the *Highness* of the Station, let him measure how great the Distance is between *that*, and the *Precipice*; for many Dignities, which *Vanity* terms *Preferments*, are reputed by *Prudence*, no more than *Perils*; and many *Civilities*, which seem to encourage Hope, ought never to be depended on, but with the utmost Caution.


MARCUS



MARCUS SILVIUS OTHO.

VIII.

The HISTORY.

“ FTER OTHO was declar'd Em-
 “ peror, he gave large Donations
 “ to all such as had assisted him
 “ in attaining the Empire; but
 “ especially to the *Prætorian* Soldiers,
 “ whom he was engag'd to by solemn
 “ Promises.

The MORAL REFLECTION.

AS there's no Prince, how pious and
 just soever he be, who is exempt from
 every Frailty; or at least, who is not thought
 guilty of some: a *Successor* therefore, who
 is desirous of beginning his Reign with
 Applause, ought to put in practice that
Virtue, which is opposite to the *Defect* of
 his *Predecessor*. 'Twas thus OTHO acted:
 the first use he made of his Power, was to
 exercise *Liberality*, in opposition to GALBA,

who was accus'd of being too *parsimonious*. Where Revolutions happen, all the Malecontents are in expectation of amending their Fortunes; and while they are flatter'd with such Hopes, none of them can be said to be dissatisfy'd.

The HISTORY.

" IT was the general Opinion, that
 " OTHO was the Son of TIBERIUS; not
 " only because every one knew, he'd had
 " an Intimacy with his Mother, but because
 " there was a very exact Resemblance in
 " their Faces.

The MORAL REFLECTION.

THERE's no Person in the World so liable to Remarks as a Prince: the People are not satisfy'd with knowing his *publick* Actions; they also censure such as are *private*. A good Prince rejoices to see a Subject, either voluntarily, or prompted by Curiosity, study his Morals, with a view of emulating them; because then, should he have occasion to speak of him, being assur'd of his Deeds, he will not want Matter for Admiration and Praise: but a *bad* one has as much to *dread* on the other hand, from this receiv'd Opinion of the People, That a Prince cannot *reign well*, if he continues to *live ill*.

The

The HISTORY.

“ *OTHO* was so ridiculously effemi-
 “ nate, that a Lady of the greatest Deli-
 “ cacy in her Complexion cou’d not sur-
 “ pass him: he us’d to wash himself with
 “ Asses Milk to keep his Skin smooth and
 “ tender; he wore a Peruke, which was
 “ a wonderful thing in those days; spent
 “ every day several hours at his Looking-
 “ Glass; dress’d in perfum’d Clothes, and
 “ in fine, spar’d no pains to appear beau-
 “ tiful.

The MORAL REFLECTION.

THIS Excess of Effeminacy in *OTHO*,
 either proceeded from a Weakness of Na-
 ture, or from a political View, to preserve
 the Good-will of his Ministers; who wou’d
 rejoice to see their Prince diverted from
 the Cares of Government, since his Con-
 duct left the whole Management of Affairs
 in their hands: or probably, to convince
 the People, who strongly apprehended he
 wou’d prove as cruel as his suppos’d Father
TIBERIUS, that he was quite the Reverse
 of his Passions. He was not asham’d of a
 Reproach, which insur’d him the Empire.

The HISTORY.

“ *VITELLIUS*, who had been declar’d Emperor by the Legions of Germany, which he was General of till the Reign of *GALBA*, did not only refuse Obedience to *OTHO*, but also sent an Army of 70 thousand Men to oppose him, and went himself into *France*, to wait for a fresh Supply of Troops from *England*.

The MORAL REFLECTION.

THE Right of electing Emperors being engross’d by the Armies, it was not possible for any of them to reign in peace; because there were always as many *Pretenders*, as *Roman Generals*. Their Privilege therefore was not just, since of necessity it produc’d continual Disorders; and it must consequently be allow’d, that for the Happiness of a People, a *Prince* ought to reign by *Succession*, and a *Subject* obey, without *aspiring* to it.

The HISTORY.

“ *OTHO* put himself in a Posture of Defence, and sent his Forces against those of *VITELLIUS* in *Lombardy*. The contending Parties had some Encounters, which

“ which always prov'd successful on the
 “ side of OTHO; but coming at last to a
 “ general and bloody Battle near *Cremona*,
 “ it ended to the Glory of VITELLIUS.

The MORAL REFLECTION.

THE Armies of VITELLIUS and OTHO being both compos'd of *Romans*, there remain'd no other Remedy, than to hazard, by a decisive Battle, either entirely *losing*, or *gaining all*; for neither of them wou'd have been satisfy'd without the Acquisition of *Rome*, and the *Roman* Empire cou'd not be divided. This is the reason, why all Monarchs are desirous to have the Bodies of their Armies, even when compos'd of their own Subjects, supported by the major part of their National Troops: 'tis to *prevent the Danger of a Sedition*. Had VITELLIUS been a Native of *Germany*, and his Legions equally *Germans*, he probably wou'd have contented himself with the Possession of that Country; and so the *Roman* Empire must have suffer'd a Division: but on the contrary, both Parties being *Romans*, the Death of an *Emperor* was of little Importance, provided the *Empire* remain'd entire.

The

The HISTORY.

“ **THO** **OTHO** might have rally'd the
 “ remaining part of the Army after the
 “ Battle, and have attempted another Trial
 “ with **VITELLIUS**, yet he pray'd all the
 “ Senators, and Chief of his Friends, to
 “ acknowledge him for their Sovereign;
 “ saying, that his Opposition wou'd only
 “ have caus'd fresh *Roman* Blood to be
 “ spilt unnecessarily, since he had resolv'd
 “ to put a Period to his Life.

The MORAL REFLECTION.

OTHO was always so ambitious of reigning, that to acquire Authority he willingly deny'd himself all other Pleasures. In his Youth, he sacrific'd his Wife **POPPÆA** to the unlawful Embraces of **NERO**, with a view of obtaining the Government of *Lusitania*; he distributed all his Riches among the *Prætorians* to become *Emperor*; and the moment he found himself in danger of losing the *Empire*, he sacrific'd his Life to the *Vanity* of ending his days in that Character. He chose to *die*, lest by *living* he shou'd not *reign*; and signify'd this his Will, under the pretence of Publick Good, that his Meanness of Spirit might be thought Beneficence.

The HISTORY.

“ HAVING order'd his Money and
 “ Jewels to be brought to him, he divided
 “ them between his Friends and Dome-
 “ sticks; and after he was in Bed, stabb'd
 “ himself in the Flank with a Poniard;
 “ of which he died, leaving no Issue, in
 “ the 4th Month of his Reign; in the 38th
 “ Year of his Age, and 73 Years after the
 “ Birth of our LORD.

The MORAL REFLECTION.


THESE Proceedings of OTHO gave plainly to understand, that he design'd to make away with himself; still none of his Friends, (who were only so to his Purse,) offer'd one Argument to deter him from doing it. The Loss of OTHO gave them little pain, because they were assur'd they shou'd not want an *Emperor*; but much less, when they consider'd themselves as Heirs to his Riches, and disengag'd by his death, from what *mean* and *worthless* Souls term two great *Inconveniencies*; *Gratitude* and *Restitution*.





AULUS VITELLIUS. IX.

The HISTORY.

“  **ITELLIUS** having receiv'd
 “ Advice in *France* of the Suc-
 “ cess of his Arms, and that
 “ **VIRGINIUS RUFUS**, **OTHO's**
 “ General, had sworn Allegiance to him,
 “ he made the best of his way into *Italy*.
 “ Upon his Arrival, using frequently to vi-
 “ sit the place where the Battle was fought,
 “ and being advis'd by his Friends to avoid
 “ the Stench of the dead Bodies, as offen-
 “ sive, he made Answer, *That there cou'd*
 “ *not be a more grateful smell than that*
 “ *of a dead Enemy.*

The MORAL REFLECTION,

WHERE the Mind is taken up with
 an abundance of Pleasure, the Senses are
 depriv'd of all other Consideration : and
 to be Master of the World, is the greatest
 Pleasure the World can afford. The *Friends*

of VITELLIUS look'd on the Field of the Slain, as strew'd with so many *dead Bodies*, but VITELLIUS beheld it, as cover'd with so many *Victims*: the former were *shock'd* at the *Slaughter*, but the latter was *pleas'd* at the *Sacrifice*.

The HISTORY.

“ HE enter'd *Rome*, in view of the Senate and *Roman* People, dress'd in Soldier's Clothes, and with the Standards and Colours of the Army flying, as if he march'd into an Enemy's Garrison, taken by Force of Arms.

The MORAL REFLECTION.

By this manner of entering *Rome*, VITELLIUS gave the Senate to understand, that he expected no other Authority shou'd be own'd there, but his; because, as he acquir'd the Empire *Jure Belli*, the Conqueror was the only *Legislator*, and the *Metropolis* of the World no more to him, than a conquer'd City.

The HISTORY.

“ VITELLIUS made a Recital of all his Heroick Actions in the Senate; prais'd himself in a very extraordinary manner, and order'd that his Accession
“ to

“ to the Empire shou’d be celebrated with
 “ the utmost Marks of Joy and Gladness.

The MORAL REFLECTION.

IT was customary for the Senate to compose Panegyricks, and manage the publick Rejoicings at the Coronation of every new Emperor; but VITELLIUS spar’d them that Trouble: he rather chose to be his own Panegyrist, and order’d how the Rejoicing shou’d be perform’d himself: neither was this a Weakness in VITELLIUS, but one of the Secrets in the Art of Reigning. He avoided the occasion of returning Thanks to the Senate, because an Acknowledgement supposes a Favour receiv’d, and a Prince ought never to accept of Favours from his Subjects; and he gave the necessary Orders for the publick Joy, to deprive the Senate of exercising the least Authority over the People, under pretence of honouring the Prince.

The HISTORY.

“ DURING these Solemnities, Vi-
 “ TELLIUS appear’d forward in accepting
 “ the Invitations of the principal *Romans*,
 “ whose Entertainments were so splendid
 “ and expensive, that each of them did not
 “ amount to less than ten thousand Crowns,
 “ which was thought a vast Sum in those
 “ days.

“ days. The Banquet his Brother prepar’d
 “ also for him, was so sumptuous, that there
 “ were reckon’d at it, two thousand Dishes of
 “ the choicest Fish, and seven thousand of
 “ the most rare and delicate Wild-Fowl.

The MORAL REFLECTION.

VITELLIUS did not only design to divest the *Romans* of their Authority, but likewise had a view of impairing their *Riches*; and that no Disorder might prove the Consequence of his Proceeding, he found out the way to impoverish them by their own Ambition; for the *Patricians* thinking themselves greatly honour’d by the Condescension of their Emperor, expended more than they cou’d afford, to give him a splendid Reception. He oblig’d his Brother too, to be at a far greater Expence, that his Policy might be the more imperceptible.

The HISTORY.

“ *VITELLIUS* hearing that a cer-
 “ tain Astrologer had spread a Report thro’
 “ *Rome*, that he wou’d not enjoy the Em-
 “ pire a Year, he order’d all of his Profession
 “ to be banish’d *Italy*, and the Magistrates
 “ to be chosen for ten Years.

The

The MORAL REFLECTION.

ALL wise Princes ought to forbid the *Belief* of this kind of Astrologers, because, as the Populace are fond of giving *Credit* to Prediction, and their weak Minds influenc'd by it, they wou'd govern the World at their pleasure, and be put upon a Level with Religion, which guides the Universe by *Faith*. Astrologers are much less tolerated by tyrannical Princes, because they can't endure Men, who know more than themselves. Authority's the greatest Knowledge; and he that becomes a Sovereign by *Force*, can suffer nothing *superior* to himself. *Bad News* to such Princes, ought not to be *mention'd*, much less *fore-told*. Tho' they are sensible of their Mortality, yet they willingly banish the Thoughts of it; but what we wou'd wish never to happen, ought not always to be condemn'd.

The HISTORY.

“ HE took particular Care to animate
 “ the two Factions, which divided the Ro-
 “ man People, headed by VENETA and PRA-
 “ SINA, frequently promoted, to that end,
 “ *Justing* and *Coursing*, and recompens'd
 “ the Victors.

The

The MORAL REFLECTION.

VITELLIUS divided the People into *Factions* by *Gaming*, that they might be at *Variance* in good *Earnest*; and gave considerable *Premiums* to the *Conquerors*, that there might be always *Combatants*. He did not reward *Valour* because of its *Desert*, but encourag'd *Discord*, that it might augment in *Vigour*; and that the *Dishonour* of the Vanquish'd might be improv'd into a Desire of *Revenge*. Where the People therefore are amus'd with particular *Combats*, the Prince always reigns triumphant.

The HISTORY.

“ *VITELLIUS* being told, that at
 “ a certain Tournament between the two
 “ Factions, the Preference in Valour was
 “ given to those of the *green Colour*, which
 “ was the Distinction of *PRASINA's* Party, he
 “ caus'd them all to be destroy'd, because he
 “ was more inclin'd to favour those of the
 “ *Tawny Colour*, who were of *VENETA's*
 “ Faction.

The MORAL REFLECTION.

THE Perdition of the *Roman* Emperors had so often proceeded from Factions, and popular Tumults, that *VITELLIUS*, for his own Safety, resolv'd to oppose *PRASINA's*

Faction, as the Means, both to engage the other half of the People in his favour, and to come at that Knowledge essential to the Prince; to know his *Friends* from his *Foes*: for as Male-Contents generally flock together, all his Enemies wou'd have join'd PRASINA's Party. Had VITELLIUS therefore prov'd *Neuter*, all might have conspir'd against him; whereas by being *Partial*, he had only *one Party* to apprehend.

The HISTORY.

“ VITELLIUS pardon'd a certain
 “ *Cavalier*, who was condemn'd to die, be-
 “ cause he had made him his Heir; but after-
 “ wards perusing over the Will, and finding,
 “ that he had likewise nominated a certain
 “ Freed-Slave, his Favourite, Coheir with
 “ him, he order'd them both to be murder'd.

The MORAL REFLECTION.

THE Freed-Slave being both his Prince's Favourite and Coheir, VITELLIUS began to suspect, that the People wou'd think he had so great an Ascendant over him, as to believe it necessary to pay the same Deference to the *Freed-Slave*, as to the *Emperor*: Had he spar'd the *Testator's* Life, the Pardon wou'd have been thought as much owing to the *Coheir*, as to *himself*; but VITELLIUS resolv'd neither to share his *Authority*, nor the *Public's*

lick's good Will, and therefore order'd both the *Testator* and the *Freed-Slave* to be made away with; the *one* to undeceive the People in their Opinion, and the *other* to punish the *Freed-Slave's Temerity*, in making himself thought *Master* of his *Master*.

The HISTORY.

“ HE committed many other Cruelties ;
 “ among which was the barbarous Murder of
 “ two young Men and Brothers, for begging
 “ for their Father's Life, whom he had con-
 “ demn'd to die.

The MORAL REFLECTION.

THESE two Brothers were not murder'd for craving Mercy for their Father, but because VITELLIUS perceiv'd them ready to fall into Despair at his refusing their Request ; and therefore judg'd it consistent with his Safety to prevent the Revenge, which their Excess of Grief might prompt them to take on his Person ; for a Prince's Life is always expos'd to Danger, where he has reason to believe, Men given up to Despair, threaten it.

The HISTORY.

“ ONE of the Confidants of VITEL-
 “ LIUS happening to be indispos'd, he went

“ to pay him a Visit, and pretending to do
 “ him Honour by filling him a Glass of Wa-
 “ ter, mixt it with Poison, of which he died
 “ immediately.

The MORAL REFLECTION.

THUS, the Favourites of a cruel Prince for the most part end their Days : As they are privy to all his Impieties, he beholds them with Confusion ; and a Tyrant, abhorring every thing which displeases him, will consequently contrive their Death, as a Remedy for his own Disquiet.

The HISTORY.

“ The Cruelties of VITELLIUS augmen-
 “ ting daily, the *Eastern* Legions, accom-
 “ pany’d with those of *Sclavonia* and
 “ *Egypt*, proclaim’d VESPASIAN, their Ge-
 “ neral, Emperor ; but he refusing the Dig-
 “ nity offer’d, the Soldiers threaten’d to mur-
 “ der him, if he did not accept of it.

The MORAL REFLECTION.

VITELLIUS kept *Rome* in Obedience and Tranquillity, thro’ the Fear every one had of his Inhumanities ; but among his Armies, where *Scandal* and not *Fear* had Effect, his *Cruelty* render’d him *Odious*, and the *Hatred* of the *Soldiery* is the *Oppression* of *Princes*.

The

The HISTORY.

“ *VESPASIAN* committed the
 “ Command of the Army against the *Jews*,
 “ to his eldest Son *TITUS*, and went to
 “ *Alexandria*; from whence he sent *LICI-*
 “ *NIUS MUCIANUS*, General of the Forces in
 “ *Syria*, with a powerful Army into *Italy*.
 “ *ANTONIUS*, General of *Sclavonia*, also
 “ march’d thither with a considerable Num-
 “ ber of *Hungarians*, and *Misians*, whose
 “ Assistance was requir’d to re-inforce his
 “ Legions.

The MORAL REFLECTION.

A Prince, whose Monarchy is compos’d
 of many and extended *Dominions*, ought
 to divide each State into many *Govern-*
ments; for a Variety of Commanders ren-
 ders an Union difficult to be effected in any
 Attempt against the Sovereign; but where
 many Kingdoms are govern’d by one alone,
 the Governours are few, and consequently
 easy for them to preserve the Unity requisite
 to the carrying on of a Conspiracy. Thus
 it happen’d with *VESPASIAN* and *ANTONIUS*:
 they commanded a great Part of *Europe*,
Asia and *Africa*; so having each of them
 Forces, equivalent to those of a powerful
 Monarch, it only requir’d their Insurrection
 to become as such.

The HISTORY.

“ *VITELLIUS* sent his Generals,
 “ *VALENTE* and *CECINNA*, with a formi-
 “ dable Army to attack *ANTONIUS*. The
 “ two Armies met, and came to Battle
 “ near *Cremona*, where *VITELLIUS* was
 “ worsted, with the loss of thirty thousand
 “ Men, and *ANTONIUS* remain'd Con-
 “ queror, with the loss of about five thou-
 “ sand. From thence, he continu'd his
 “ March to *Rome*, and wrote to *VITEL-*
 “ *LIUS*, that if he wou'd peaceably resign
 “ the Empire, his Life shou'd be sav'd.

The MORAL REFLECTION.

HAD there been as many Fortresses in
Italy in those days, as there are at present,
VITELLIUS's Fortune wou'd not have fallen
 in one day. Kingdoms supported only by
 Troops, have more Dependance on *Chance*,
 than on *him who reigns*: the Acquisitions
 of many Ages are lost in a few Hours;
 and the Victorious can't be assur'd of a
 longer Continuance, than the Interval be-
 tween the *Victory* and the next *Battle*;
 between *good Fortune* and *bad*, which ge-
 nerally have their Vicissitudes.

The

The HISTORY.

“ *VITELLIUS* negotiated the Re-
 “ nunciation with *FLAVIUS SABINUS* and
 “ *DOMITIAN*, the Brother and Son of *VES-*
 “ *PASIAN*, who were then in *Rome*; and
 “ the Treaty being agreed on, he swore in
 “ the Temple of *Juno* to the punctual Ob-
 “ servance of it.

The MORAL REFLECTION.

THE Oath *VITELLIUS* took, was not
 with a View of renouncing his Claim to
 the Empire, but with that of gaining Time.
 The Treaties of Princes, especially of *Pa-*
gans, often seem Negotiations of Conse-
 quence, and are only Delusions. No Man
 is ever ruin'd by *Contract*, unless by *Vio-*
lence; and a Covenant, exacted by Com-
 pulsion, being of no Force, 'tis *Weakness*
 and *Folly* in the Person who *relies* on it,
 and *Ignorance* and *Stupidity* in him who
observes it.

The HISTORY.

“ *VITELLIUS* repenting himself
 “ soon after of his Condescension, order'd
 “ *FLAVIUS SABINUS* and *DOMITIAN* to be
 “ kill'd. To secure themselves, they re-
 “ pair'd to the *Capitol*, but being attack'd
 “ by

“ by a superior Force, DOMITIAN avoided
 “ VITELLIUS's Wrath by Flight, and FLA-
 “ VIUS, with all his Adherents, fell a
 “ Victim to it.

The MORAL REFLECTION.

BEHOLD the Observance of the Oath, made before the Altar of the Goddess JUNO. In the time of *Paganism*, Religion and Divinity serv'd only as Instruments of Policy. The *God* of VITELLIUS was the *Roman Empire*, and his *Religion* was the *Sacrifice* he made of his Enemies to his *Revenge*.

The HISTORY.

“ *VITELLIUS* perceiving ANTO-
 “ NIUS advanc'd towards *Rome*, in spite
 “ of his Opposition, dispatch'd Ambassa-
 “ dors to renew the Treaty of Renuncia-
 “ tion, and also sent with them some
 “ *Vestal* Virgins, in order to prevail on
 “ him to delay his March, till matters were
 “ accommodated; but ANTONIUS was deaf,
 “ both to their Proposals and Entreaties;
 “ he defeated the Army of VITELLIUS,
 “ and enter'd *Rome* by Force of Arms.

The MORAL REFLECTION.

BY the Delusion of a Treaty, VITEL-
 LIUS made away with FLAVIUS SABINUS;
 and

and by such another Treaty he endeavour'd to draw ANTONIUS into the same Snare. He sent *Vestal* Virgins to treat with him, in hopes, that if they cou'd not influence him to delay his March thro' a *Respect* for *Religion*, as being *Vestals*, they might bring him to their Terms thro' an *Inclination* to *Sensuality*, as being *Virgins*; but ANTONIUS had too much of the *Soldier*, to reverence the *Character* of the *one*, and too much of the *Politician* to be deluded by the *Charms* of the *other*.

The HISTORY.

“ *VITELLIUS* hid himself in a
 “ little Chamber, where he was found,
 “ and dragg'd from thence to the Publick
 “ Place, with his Hands and Hair ty'd be-
 “ hind him; with a Halter about his Neck;
 “ with his Clothes half torn off his Back,
 “ and with a Poniard fix'd under his Chin,
 “ that his Fall might be seen by every
 “ Spectator. The Populace using him thus
 “ in the most ignominious manner, the
 “ Soldiers augmented his Sufferings, by
 “ giving him many Wounds; then put an
 “ end to his Torment, and threw his Body
 “ into the *Tiber*. This happen'd in the
 “ 57th Year of his Age; in the 10th or
 “ 11th Month of his Reign, and 72 Years
 “ after the Birth of JESUS CHRIST.

The

The MORAL REFLECTION.


ANTONIUS design'd that the Death of *VITELLIUS* shou'd be the certain Consequence of his becoming Master of *Rome*, yet he did not find it easy to resolve on the manner of it. A simple Death, he thought, was not a sufficient Atonement for that of *FLAVIUS SABINUS*; and to treat a *Roman* Emperor with Ignominy and Cruelty, appear'd too injurious for the Majesty of a Character, ever deserving of Respect. *ANTONIUS* therefore prudently determin'd, in leaving him to the Discretion of the Common-People and Soldiery; for had the Desire of Revenge prevail'd in *VESPASIAN*, he wou'd have been satisfy'd with the cruel Treatment of *VITELLIUS*; and had a Princely Regard prevail'd, so as to resent the barbarous and shameful Usage of his Predecessor, *ANTONIUS* had the Tumult of the People and Soldiers for his Excuse: *that their Fury was not to be appeas'd.*





FLAVIUS VESPASIAN. X.

The HISTORY.

“  *ITELLIUS* being thus igno-
 “ miniously dispatch'd, the Senate
 “ sent Ambassadors to *VESPASIAN*,
 “ then at *Alexandria*, to pay him Ho-
 “ mage, and to give him an Invitation to
 “ his Imperial Residence of *Rome*. In the
 “ interim, his second Son *DOMITIAN* was
 “ made *Prætor*, and acted as Consul, un-
 “ der the Eye of *ANTONIUS* and *MUCI-*
 “ *ANUS*.

The MORAL REFLECTION.

VESPASIAN was fully convinc'd,
 that the Forces he sent into *Italy* to sup-
 port his Pretensions to the Empire, were
 superior to those of *VITELLIUS*; and the
 Advices he receiv'd of the first Progress of
 his Arms, notify'd Success; notwithstanding
 all these Encouragements, he wou'd
 not quit *Africa*, but chose to remain there,
 till

till the Name of VITELLIUS shou'd be effectually extirpated; till Matters were intirely compos'd; and till the Senate and *Roman* People shou'd invite him to *Rome*, under a Character, which might not be thought any ways odious. He did not chuse to enter as a *Soldier*, but as a *Prince*: not with *proud Acclamations* of Victory obtain'd in *Civil Wars*, but with the *longing Expectation* of a *Successor* to fill the *vacant Throne*: the *one* is to be *deplor'd* by *most People*; the *other* to be *desir'd* by *every body*.

The HISTORY.

“ *VEASPASIAN*, before the Expedition into *Italy*, had enter'd into an
 “ offensive Treaty at *Alexandria*, with the
 “ King of *Parthia*, and other Sovereigns
 “ and Tetrarchs of the *East*, that he might
 “ be the better able to oppose VITELLIUS;
 “ but he no sooner heard of his death,
 “ than he relinquish'd his Allies, and, Wind
 “ and Weather serving, embark'd for *Rome*.

The MORAL REFLECTION.

THO' there was no further occasion for Auxiliary Troops to maintain the War, nevertheless they still seem'd necessary for his Attendance, as he had already sent the major part of his Legions, under the Conduct

duct of LICINIUS MUCIANUS, against VITELLIUS; but VESPASIAN prudently declin'd the Service of foreign Forces, because it was not consistent with good Policy to shew a *Barbarian* Army the Road to *Rome*, and the immense Riches of that Metropolis of the World; lest from *Admirers*, they shou'd attempt to become *Possessors* of what they beheld.

The HISTORY.

“ *VESPASIAN* was descended from
 “ the Family of the *FLAVII*, living in a
 “ small Town near *Rieti*; but by his singular Merit and Valour, he rais'd himself by degrees to the Dignity of Vice-
 “ Consul of *Asia*, sent thither by *NERO*
 “ upon the Insurrection of the *Jews*: he
 “ suppress'd the Commotions in *England*,
 “ where he commanded as General, and
 “ gave so many Proofs of his Courage,
 “ that he had been personally in thirty
 “ Battles, all won by his good Conduct.

The MORAL REFLECTION.

BEHOLD the Reason, both why his subaltern Officers threaten'd his Non-acceptance of the Empire with immediate Death, and why he refus'd their Offer. His *Officers* chose to create an *Emperor* of a low Extraction, that every one of them

might hope from his Example, to arrive at the Sovereignty; and they endeavour'd to have Valour held in the highest Reputation, that every private Soldier might not be thought an unworthy Companion for his Prince. VESPASIAN chose not to accept of the *Empire*, conscious that the chief Families of *Rome*, full of Ambition to assert the Glory of their Ancestors, wou'd not suffer him in the CÆSARS Chair; and that his *Elevation* wou'd only prove a Snare to hasten his *Fall*. The *Policy* of his Officers was *Justice*; that of VESPASIAN was *Prudence*. The *Justice* of the one, merited an equal *Prudence*; the *Prudence* of the other, deserv'd to be rewarded with as much *Justice*.

The HISTORY.

“ WHILE VESPASIAN was on his
 “ Voyage, the *Hollanders*, and some People
 “ of *France*, endeavour'd to shake off the
 “ *Roman* Yoke, and made a hard struggle
 “ for Liberty; but they were quell'd by
 “ QUINTILIUS CERIALES, who was sent
 “ on that Expedition by DOMITIAN.

The MORAL REFLECTION.

A Prince may be absent from his Dominions without great Danger, provided his Mind is not absent from his Forces, by
 Indo-

Indolence and Want of Care. VESPASIAN was in *Asia*; but his *Vigilance* was in *Rome*, in the Person of his *Son*; and his *Power* was in *France*, in the *Army* of QUINTILIUS CERIALES. A Sovereign is *never absent*, where the Virtues of a Sovereign are *always present*.

The HISTORY.

“ VESPASIAN receiving News,
 “ that TITUS had brought all *Judea* un-
 “ der subjection; that he had taken *Jeru-*
 “ *salem* by Famine, after five Months Siege;
 “ and that he had succour’d TIRIDATES,
 “ King of *Armenia*, against the *Alanians*,
 “ a People of *Scythia*, who had invaded
 “ his Territories, he call’d him to *Rome*
 “ to triumph.

The MORAL REFLECTION.

AS VESPASIAN cou’d not boast of any great Actions his Ancestors had done, he was resolv’d to glory the more in his Descendants: while others spoke of things *past*, as incapable of Addition, he artfully represented great things *present*, as giving Hopes of many others more important. *Rome* therefore was very happy, after so many vicious Princes, to have met with one, who was oblig’d to shew a good Precedent.

The

The HISTORY.

“ *VESPASIAN* thought it his
 “ Right to participate of the Triumph,
 “ since he had begun the War against the
 “ *Jews* by *NERO*’s Orders. There were
 “ slain of them in the Province and City,
 “ One Million, and one hundred Thou-
 “ sand Souls, besides Ninety seven Thou-
 “ sand led captive; and they saw their
 “ famous *Temple* of *SOLOMON*, and City,
 “ intirely demolish’d. For this so memor-
 “ able a Victory, *VESPASIAN* made such a
 “ Triumph, as had not been parallel’d be-
 “ fore; and *TITUS* was declar’d Colleague
 “ in the *Censorship*, *Tribunal* and *Consul-*
 “ *ship*.

The MORAL REFLECTION.

THE *Jews* were the chief Triumph of
TITUS, as *TITUS* was the chief Triumph
 of *VESPASIAN*. While *TITUS* appear’d with
 the utmost Glory of a *Soldier*, *VESPASIAN*
 appear’d with that of a *Father*. *TITUS*
 was extol’d for having vindicated the Inte-
 rest of the *Roman* Empire, and cut off
 such a Multitude of its Enemies; *VESPA-*
SIAN was equally prais’d for having brought
 up a Son, who had so gloriously maintain’d
 the Honour of the Empire. Such a *Father*
 deserv’d such a *Son* for his Colleague; and
 such

such a *Son* merited no other than a *Roman* Emperor for his *Father*.

The HISTORY.

“ *VESPASIAN* devoted himself
 “ wholly to Affairs of Publick Good: he
 “ reform’d Abuses; encourag’d Moral Vir-
 “ tues; compil’d new Laws, and was par-
 “ ticularly careful of the Administration
 “ of Justice, and of Religious Worship.

The MORAL REFLECTION.

TO govern, is the Province of a Prince;
 and to govern well, does not consist in *Justice* alone: *Religion* must be added to it.
Justice keeps People in awe; *Religion* endows them with Patience, even though they suffer by the Exercise of *Justice*.
Justice gives Right; *Religion* upholds it: and both together are the Support of a Prince.

The HISTORY.

“ HE employ’d immense Sums of Mo-
 “ ney in erecting Edifices of general Service:
 “ he repair’d the *Capitol*, burnt down by
 “ *VITELLIUS*, with great Additions; he
 “ re-built all those parts of *Rome* which
 “ had been ruin’d by the Conflagration in
 “ *NERO*’s time; rais’d the most beautiful

“ Temple had been seen in those days, in
 “ Honour of the Goddess PALLAS ; built a
 “ most spacious Amphi-Theatre ; and also
 “ order’d the noted Buildings, damag’d
 “ by the War, to be repair’d throughout
 “ the *Roman* Empire ; to the great Satisf-
 “ faction of his People.

The MORAL REFLECTION.

A M O N G the memorable things a Prince leaves to Posterity, none can be reckon’d more justly so, than erecting sumptuous Buildings : Liberality lasts no longer than the short Life of the Benefactor : Agreeableness in Conversation dies with those of the same Age ; the Vigilance of a Prince over his People, ceases with the death of the People : a Knowledge of the Laws is only known to a few ; but the Magnificence of stately Edifices remains for many Ages : they are admir’d by every one that beholds them, and their Admiration is just ; but then ’tis necessary they shou’d be built like those of VESPASIAN ; that is, in such a manner, as every Spectator may readily know, that a great Prince only cou’d be the Founder of them.

The HISTORY.

“ *VESPASIAN* granted large Pen-
 “ sions to Men of *Letters*, and entitled
 “ others

“ others to his Bounty, who were eminent
“ in any *Art* or *Science*.

The MORAL REFLECTION.

A Prince is wanting in distributive Justice, when those find it hard to *live*, who are the Perfection of *Life*. VESPASIAN was not deficient in this point: he protected *Virtuosi*, from a truly noble Disposition to encourage Ingenuity, which in some measure is preferable to the Obligations of Justice. But besides this Propensity of his Nature, he had an Eye to State-Policy, which teaches, that a *Negligence* of *Virtuosi* draws with it a *Disrespect* of the Prince; for as the Foundation of Sovereignty is built on the Opinion of the People, they generally *imbibe*, what the more learned *teach*.

The HISTORY.

“ *VESPASIAN* oblig'd several
“ Provinces of *Asia* and *Europe* to pay
“ the Tribute, which, thro' the ill Govern-
“ ment of his Predecessors, had not been
“ exacted for some time; and invented
“ divers new Schemes to regulate and en-
“ crease the Revenue of the Imperial Cham-
“ ber, that Money might not be wanting
“ to supply the Expences he us'd to be at
“ in Liberality and Magnificence.

The MORAL REFLECTION.

M O N E Y is the Life and Soul of King and Kingdom ; and as there is a continual Necessity for the Circulation of it, the Source from whence it springs ought also to be perpetual. Liberal Princes are like fruitful Trees : the more they abound in Fruit, the more need they have to suck Moisture from the Earth. G O D only can make *all things* abound out of *nothing*.

The HISTORY.

“ *CESONIUS PETUS*, Gover-
 “ nour of *Syria*, having subjugated *Coma-*
 “ *gena*, and taken *ANTIOCUS*, King of that
 “ Province, Prisoner, *VESPASIAN* wou’d
 “ not have him conducted to *Rome* ; but
 “ assign’d him *Lacedemonia*, a City of
 “ *Greece*, for his Residence ; and took care
 “ to make a Provision, sufficient to sup-
 “ port him and his Family suitable to their
 “ Quality.

The MORAL REFLECTION.

T H E Imprisonment of King *ANTIOCUS* was partly owing to good Fortune, and partly to the Generosity of *CESONIUS* ; but the courteous Treatment he met with in *Greece*, was intirely owing to the Goodness of *VESPASIAN*. Had *ANTIOCUS* been
 sent

sent to *Rome*, every one wou'd have extol'd the *Conquest* of CESONIUS; but being conducted to *Lacedemonia*, every one admir'd the *Modesty* of VESPASIAN. As the World spoke greatly in praise of CESONIUS, who was the *Minister* of this celebrated Event, it was not the Business of VESPASIAN to suffer his Glory to be silent, who was the *Author* of it: he therefore resolv'd, that at the same time CESONIUS shou'd be allow'd to have behav'd like a *brave Soldier*, VESPASIAN, with equal Justice, shou'd be acknowledg'd to have done an Action worthy of a *magnanimous* and *merciful Prince*.

The HISTORY.

“ FROM the Accession of VESPASIAN
 “ to the Empire, he regulated his Life in
 “ the following manner: He gave Orders
 “ to be awoke before Day, and read, or
 “ caus'd to be read over, the Letters, Me-
 “ morials and other Writings which re-
 “ quir'd dispatch. While he was dressing
 “ himself, he receiv'd the Ministers, wait-
 “ ing to confer with him; and after he
 “ was drest, gave publick Audience, and
 “ came to a Resolution of what was of-
 “ fer'd therein, without Delays. From
 “ thence, he walk'd some time for the
 “ Benefit of the fresh Air, and then retir'd

“ to his Palace, where he refresh’d him-
 “ self with a moderate Dinner ; and ob-
 “ serv’d the same order every day, both as
 “ to publick Affairs and Recreation.

The MORAL REFLECTION.

HE, whose Province it is to give Laws, ought not to infringe them. GOD, who commands us to do *good*, is himself infinitely the *best*. It often happens, that bad Princes *govern well*, tho’ seldom with *Success*: the People don’t distinguish the *Authority* of a Prince from his *Person*: they pay a greater Deference to the *Person* than to the *Prince*; because *personal Customs* are the more *imitable*, as they are most *visible*; whereas the Right of *Princely Authority* is too nice a Point for the Reason of the Populace to comprehend, as it is not a thing obvious to their *Senses*. The *People* commonly follow the Example of the *Court*; the *Court* always pursues that of the *Prince*; and therefore where a Sovereign is inclin’d to be *good*, those, who will not comply with Goodness out of *Duty*, will do it out of *Flattery*.

The HISTORY.

“ Several Persons were accus’d of having
 “ traduc’d his Character, yet he never brought
 “ them to Punishment: thus easily did he
 “ forget every other Offence.

The

The MORAL REFLECTION.

GOD is never long offended at the Transgressor; so far therefore the Conduct of VESPASIAN is the Resemblance of him. A *revengeful* Prince owns his Subject capable of giving him Pain, and consequently lessens his Superiority: a Prince *insensible* to injurious Offences, shews he's too much above his Subject to take notice of them; so that what is *beneath* his *Resentment*, he punishes with *Contempt*.

The HISTORY.

“ *VESPASIAN* being inform'd
“ that the *Christian* Religion was preach'd
“ in *Rome*, and throughout the whole Em-
“ pire, he wou'd not suffer any one of the
“ Propagators to be molested or insulted.

The MORAL REFLECTION.

THE People ought never to concern themselves with Religion, unless there is an absolute occasion for it; neither did VESPASIAN (who gave Liberty of Conscience to all Religions) see there was any Necessity to persecute that of CHRIST, since it taught, *To render unto CÆSAR, that which was CÆSAR's*,

The HISTORY.

“ *VE SPASIAN* liv'd with the ut-
 “ most Regularity, and was so careful to
 “ preserve his Health, that he us'd to fast
 “ a Day every Month, and to have his
 “ Arms and Legs rubb'd every Morning;
 “ infomuch, that he was healthful and active
 “ to the last Moment of his Life. He died
 “ of a Flux, after having reigned 9 Years
 “ in the most laudable manner, and was
 “ lamented by all honest Men; in the 79th
 “ Year of his Age, and 81 Years after the
 “ Birth of our *Blessed* LORD.

The MORAL REFLECTION.

ONE of the chief Means a Prince has to keep his Court in due Decorum and Reverence, consists in living regular, and being careful of the Preservation of his Health; for then his Ministers will be frustrated, and can't take the advantage his Tendency to Intemperance too often gives them, to engross the Administration: besides, being convinc'd of the Stability of their Sovereign's Regularity, they will readily suppose his Reign lasting, and consequently make it their chief Study to serve him faithfully, as the hopes of their future Fortune depend on it.



TITUS VESPASIAN. XI.

The HISTORY.

“ **A**S soon as TITUS had succeeded his Father in the Empire, he immediately broke off all Conversation with VERONICA, Queen of the Jews, his Prisoner and Concubine.

The MORAL REFLECTION.

TITUS chang'd his *Manners* with his *Fortune*; for had he persever'd in his former Courses, every one wou'd have form'd his Behaviour from the *Foible* of his Prince; but by changing his Method of Living, he left all his Courtiers in a sudden Obscurity. A Prince that *knows himself*, will not let himself be *known by others*.

The HISTORY.

“ IN his Youth, he study'd the Law in Rome; but VESPASIAN his Father, rather

“ ther desiring he shou’d be in a Military
 “ Capacity, gave him the Command of a
 “ Regiment, when he went on the Expe-
 “ dition of *Judea*, which he afterwards
 “ brought under Subjection.

The MORAL REFLECTION.

IN that Kingdom where every one may hope to arrive at the Sovereign Power, the only way to succeed, is to take up the Profession of *Arms*: there, every Step’s a Command, and every Advancement a Degree nearer to the supreme Authority; whereas, in the Practice of the *Law*, every Step’s a Servitude. TITUS, as *Doctor*, wou’d have claim’d the Emperor’s *Effects*; but TITUS, as *Soldier*, succeeded his Father in the *Empire*.

The HISTORY.

“ WHEN TITUS was invested with the
 “ Imperial Dignity, he never deny’d a Fa-
 “ vour in his power to grant; and when
 “ there was not a Possibility of corre-
 “ sponding with it, he always gave hopes
 “ of obtaining it. Being told one day by
 “ some of his Counsellors, that he was too
 “ lavish of his Promises, he made Answer,
 “ *That it was not Policy in a Prince, to*
 “ *suffer any one to leave his Presence*
 “ *dissatisfy’d.*

The

The MORAL REFLECTION.

THE Ministers of TITUS did not like to see their Prince so liberal of his Promises; because every time he fail'd in the Accomplishment of them, Complaints were made against them: for Supplicants are always more inclin'd to impute their Disappointments to the Neglect of Ministers, than to doubt the Sincerity of a Prince, who has given them courteous Answers: but TITUS, who recompens'd his Ministers, expected they shou'd discharge their Office; and serve him as *he pleas'd*, not as *they wou'd*; it being their Duty sometimes to incur a Publick Odium, that their Sovereign may be belov'd.

The HISTORY.

“ REFLECTING one Night after
 “ Supper, that he had not given any thing
 “ away that Day; *Friends!* cry'd he to
 “ those present, *we have lost a Day.*

The MORAL REFLECTION.

THIS Regret of TITUS, proceeded from a very noble Idea of the Mind, and deserves the Emulation of all Potentates: *that Virtue is the Duty of a Prince.* A private Person must be a *Reprobate*, not to be thought *honest*: a *Prince* must excel

in *Goodness*, to be thought *good*: all his Virtues must be great and worthy of his Dignity.

The HISTORY.

“ TWO Persons of great Rank having
 “ conspir’d against him, he order’d them
 “ to be sent for, and in a very affable
 “ manner said to them, *That he was cer-*
 “ *tain they wou’d change their Designs,*
 “ *knowing that the Roman Empire was*
 “ *given by the Providence of the Gods*
 “ *and of Fate, and not by the weak En-*
 “ *deavours of Men.* After that, he dis-
 “ miss’d them with rich Presents.

The MORAL REFLECTION.

WHEN Clemency has the Power to reclaim an Offender, his Punishment wou’d be a Fault in the Judge. Men are condemn’d at the Tribunal to suffer death, to prevent the Growth of Wickedness, not to destroy them; if Clemency therefore alone, can extinguish the *Crime*, without the *Criminal*, then *Clemency* has satisfy’d *Justice* in every part; while she can only punish with Death, when there remains no other Remedy.

The HISTORY.

“ *TITUS* finding his Brother *DOMITIAN* attempted to seduce the Cohorts,
 “ he declar’d him his Colleague, and Succes-
 “ sor; advising him privately, not to im-
 “ brue his Hands in the Blood of a Brother,
 “ who lov’d him with so much Tenderness.

The MORAL REFLECTION.

HAD *TITUS* punish’d *DOMITIAN*, he
 wou’d indeed have strengthen’d his Security;
 but then he wou’d have lost his Brother, and
 with him, the Honour of reckoning three
Roman Emperors in his Family: He there-
 fore resolv’d to prevent the Title of Traytor
 and Fratricide, in the Son of *VESPASIAN*,
 and the Brother of *TITUS*, from being re-
 mitted to Posterity. It was not his Life that
 he valu’d, but the Danger of incurring an
 everlasting Blot on his Race.

The HISTORY.

“ HE reign’d, with this Lenity of Dispo-
 “ tion two Years, two Months, and some
 “ Days; after which, being seiz’d with a
 “ malignant Fever, he died of it at 41
 “ Years of Age, and 83 after the Birth of
 “ our REDEEMER; being greatly lamented
 “ and call’d by every one, *the Delight of*
 “ the

“ *the World.* During this small space of
 “ time, there was an Universal Tranquillity
 “ throughout the *Roman Empire.*

The MORAL REFLECTION.

MILDNESS in reigning produces a happy Issue, when it proceeds from *Virtue*; but it has not the same Effect, when it springs from an *Imbecillity of Nature*; because then, it also argues that a Prince stands in awe of his Subjects. *Lenity* in TITUS, was known to be *real Virtue*, having given sufficient Proofs of his Conduct and Valour, in the War against the *Jews*; covering the Rebellious Country with the Enemy's Blood. Every one therefore, being persuaded of his Courage, as a *Soldier*, the more willingly remain'd peaccable, to enjoy him as a *Prince.*

The HISTORY.

“ BEFORE he expir'd, he said, that
 “ Death was the more grievous to him, as
 “ he thought he deserv'd to live longer; not
 “ remembring to have ever committed any
 “ thing which requir'd his Repentance, but
 “ only once.

The MORAL REFLECTION.

EVEN in the Agonies of Death, TITUS preserv'd that Prudence, which a Prince ought


ought always to observe when he speaks : never to repose so much Confidence in Domesticks, as may make them Privy to their Master's Frailties. 'Twas thus TITUS acted, in not revealing the Nature of that Sin, which remain'd to be repented of. By *confessing to have err'd*, he prov'd himself *Man*; but by *concealing his Error*, he gave a Proof of his *Majesty*.





DOMITIAN. XII.

The HISTORY.

“  *OMITIAN* succeeded his
 “ Brother without Opposition, and
 “ began his Reign with great Ap-
 “ plaute: He immediately order'd stately
 “ Buildings to be erected; entertain'd the
 “ People, with sumptuous Feasting; and
 “ frequently caus'd great Quantities of Mo-
 “ ney to be thrown to the Populace.

The MORAL REFLECTION.

EVERY new Accession of the Empe-
 rors, commonly gave birth to some new
 Commotions; and therefore 'twas DOMI-
 TIAN's Interest to prevent them, by doing
 some Action, grateful to the People, and
 apparently beneficial to the Publick Good.
 The Commonalty, who gather'd the Money,
 desir'd no other Prince, than him who caus'd
 it to be thrown among them; those diverted
 by Theatrical Performances, were entirely
 taken up with those Pleasures; and the No-
 bility,

bility, delighted to see their Country embellishing with magnificent Buildings, *extoll'd* the Prince, and forgot their own *Subjection*.

The HISTORY.

“ HE punish'd the *Jews* and all Governours, without Respect of Persons, who were found guilty of *Venality*, or any other *Corruption*, prejudicial to *Justice*; nor was ever Prince so much dreaded at the Tribunal.

The MORAL REFLECTION.

THE chief Study of a Prince newly ascended the Throne, ought to be in procuring the Affection of the Populace: Persons of *Rank* are but few, compar'd to their *Inferiors*; and their Fear of losing their Possessions makes them behave with more Cunning. The only way therefore to gain a *popular Love*, is to punish Persons of *great Authority* and *Power*; for the People, envious of their Superiors, are never better pleas'd than to see them reduc'd on a Level with themselves.

The HISTORY.

“ *DOMITIAN* manag'd the Bow and Arrow with so much Dexterity, that he us'd often to amuse himself with shooting

“ ing Flies, and seldom miss'd his Mark,
 “ tho' Bodies of so small a Substance. He
 “ was so fond of this Exercise, that his Gen-
 “ tleman in waiting, asking one day, *who*
 “ *was in the Emperor's Apartment?* He
 “ made answer, *not so much as a Fly.*

The MORAL REFLECTION.

THE Ministers DOMITIAN entertain'd, were secretly glad their Sovereign employ'd his time in such frivolous Amusements, because it gave them an Opportunity of promoting their own Interest. And DOMITIAN began his Reign thus, to *please them*, that he might gain time to *please himself*.

The HISTORY.

“ THE following Provinces, *Muscovy,*
 “ *Russia, Poland, Lithuania,* which to-
 “ gether, were then call'd *Sarmatia*; as also
 “ the People of *Dacia*, now comprehen-
 “ ding VALLACHIA and TRANSYLVANIA,
 “ revolting against the *Roman Empire*, DO-
 “ MITIAN went in Person to quell them,
 “ and was successful.

The MORAL REFLECTION.

THE *Roman* Generals had been so often proclaim'd Emperors by influencing their Armies, that DOMITIAN was resolv'd to head his own Troops on this Occasion, in hopes

hopes to prevent the Rise of another Rebellion, from his Diligence in suppressing the first. The Fear of *Losing*, teaches the Art of *Self-Preservation*.

The HISTORY.

“ *LUCIUS Antonius Saturninus*,
 “ Governour of *Germany*, rebelling against
 “ *DOMITIAN*, he sent *APPIUS NORMANDUS*
 “ to reduce him, who slew him in the Bat-
 “ tle. The News of this Victory, was had
 “ in *Rome*, at the very time it happen’d;
 “ yet no body cou’d discover the Author of
 “ the Report.

The MORAL REFLECTION.

DOMITIAN did not think proper to command in this Expedition, because he was not willing to run the hazard of losing the Imperial Dignity. Had his Army been defeated, when he went against the *Barbarian* Rebels, and himself only sav’d, he still wou’d have remain’d *Emperor*; but had he been overcome by a disaffected *Roman*, the Loss of the *Battle* wou’d have prov’d the Loss of the *Empire*.

The HISTORY.

“ HE order’d the Senate to see all his
 “ Statues made of *Gold*; and that no one
 L 2 “ shou’d

“ shou’d presume to call him by any other Title, than that of, *our LORD and God*.

The MORAL REFLECTION.

IN the time of Revolutions, which very frequently happen’d in *Rome*, the *Roman* Emperor’s Statues of Marble or Metal, erected in Temples and publick Places, became then the Sport and Derision of the People : they demolish’d them, and converted the Metal, representing the CÆSARS, into Kettles for the use of their Kitchens ; but DOMITIAN had recourse to another Method for preserving his Statues: He order’d them to be made of *Gold*, that they might not be so easily approach’d by the Populace.

The HISTORY.

“ *DOMITIAN* being told, that from
 “ the Race of *DAVID*, a Man shou’d be
 “ born, who wou’d be Master of the World,
 “ he caus’d all the *Jews* of that Stock to be
 “ destroy’d, except two ; who were sav’d
 “ thro’ Favour.

The MORAL REFLECTION.

TO be jealous of a Prince not yet born, was *Folly* in a Man, who believ’d himself Immortal : To resolve on the Massacre of a Numberless Multitude of Innocent Souls, only to prevent the Birth of an Enemy, was

a *Barbarity* more than *Brutal*; and to save the Lives of two, who were of the suspected Race, was as void of *Reason*. Thus, after DOMITIAN had presumptuously usurp'd the Name of GOD, he degenerated from *Man*.

The HISTORY.

“ HE cruelly persecuted the *Christians*;
 “ banish'd the learned Men from *Rome*;
 “ caus'd a great number of eminent Citizens
 “ to be murder'd; and usurp'd their Sub-
 “ stance, pretending to be their Heir.

The MORAL REFLECTION.

EVERY Religion, which does not flatter *Sin*, is odious to that Prince, who glories in *sinning*. The *Christian* Religion, which profess'd *Sanctity* even on the *Scaffolds*, made DOMITIAN apprehend it wou'd oppose his *Impiety*, even tho' a *Monarch*. Woe! to that innocent Person, whose *Persecution* becomes an *Interest* of *State*.

The HISTORY.

“ MANY strange Signs were seen in
 “ the Heavens, among which appear'd a
 “ Crown environning the Sun. It was in-
 “ terpreted after his Death, by the Name
 “ of the Person, who then kill'd him; being

“ call’d STEPHEN, which in the *Greek*
 “ Idiom signifies *Crown*.

The MORAL REFLECTION.

THERE was no Judge on Earth cou’d assign DOMITIAN’s Punishment: The Heavens declar’d plainly the Sentence of Death, yet the *God* DOMITIAN cou’d not see into the Mystery. Let all *Sovereigns* therefore be persuaded, that there is still a greater *Sovereign* than any of them, who rules above.

The HISTORY.

“ A N Astrologer being sent for to interpret those celestial Signs, he told DOMITIAN he wou’d die in a short time. Upon this, DOMITIAN ask’d him, if he knew what Death he himself shou’d die of? who making answer, he shou’d be devour’d by Dogs, the Emperor, to prove him an Impostor, immediately order’d him to be put to death and then burnt; but the Pile of Wood happening to be extinguish’d by a sudden shower of Rain, some Dogs who were thereabouts, fulfill’d the Prediction of the deceas’d Astrologer.

The MORAL REFLECTION.

IF DOMITIAN gave no Credit to future Events, it was *Folly* in him to send for the Astrologer: If he believ’d him capable of fore-

fore-telling them, it was still a *greater Folly* not to make a proper use of the Prediction : 'Twas *Ingratitude* to murder him, and *Stupidity* not to reflect on the Truths of the Astrologer, since verify'd by his own Fate ; but DOMITIAN lov'd too much the Gratification of his Passions, which every Moment prompted him to some new Pleasure, to allow himself the time of Thought. The Minds of haughty Princes are so much deluded by Grandeur, that they imagine the Sovereignty of the World, consists in an Obedience to all their unbounded Desires.

The HISTORY.


“ STEPHEN, Steward of the House-
 “ hold to DOMICILLA, the Wife of DOMI-
 “ TIAN, feign'd an Infirmary in one of his
 “ Arms, which he wore in a Sling the better
 “ to conceal the Poniard, design'd to dis-
 “ patch the Emperor with. Being enter'd
 “ DOMITIAN's Apartment, he presented
 “ him a List of the Conspirators, which he
 “ pretended to have discover'd ; and while
 “ he was perusing it, stabb'd him in the Groin.
 “ On this, DOMITIAN fell upon the Assas-
 “ sin, and endeavour'd to wrest the Poniard
 “ from him ; but those concern'd in the
 “ Conspiracy, coming in to his assistance,
 “ they gave the finishing Stroke to his Life ;
 “ his Wife having even had a hand in the
 “ Com-

“ Combination. He died in the 45th Year
 “ of his Age; in the 15th of his Reign;
 “ and 98 Years after the Birth of our *blessed*
 “ *Lord*.

The MORAL REFLECTION.


WHEN *Folly* is accompany'd with
Cruelty, those immediately expos'd to it, are
 in most danger; and those in most danger,
 are most careful how to avoid it. The im-
 petuous Prince is incurable, because of his
 Character; and the End of every incurable
 Disease, is *Death*.





COCCEIUS NERVA. XIII.

The HISTORY.

“  N the Death of DOMITIAN,
 “ the Senate immediately assem-
 “ bled, to consult on the Choice
 “ of a new Emperor, before
 “ the Cohorts shou'd proceed
 “ to their Election. The Imperial Dignity
 “ was confer'd on COCCEIUS NERVA, a
 “ Noble Patrician of *Narni*, a City of
 “ *Umbria*, who bore the Character of the
 “ most Just and Wise Man in *Rome*.

The MORAL REFLECTION.

THE Senators elected an Emperor not of a Military Disposition, because they wanted a *Magistrate* under the Name of *Emperor*; for, as the primitive CÆSARS feign'd themselves zealous *Common-wealth's Men*, only to introduce *Monarchy*, so did the *Senators* counterfeit a Desire of *Regal Power*, to re-establish *Consulship*.

The

The HISTORY.

“ *NERVA*, on his Accession to the
 “ Throne, promis’d never to prove instru-
 “ mental to the death of any one of the
 “ Senators ; and was so punctual to his
 “ Promise, that he observ’d it, tho’ several
 “ of them were accus’d of weighty Mis-
 “ demeanours.

The MORAL REFLECTION.

THE Policy of the Senate is here ap-
 parent : they engag’d the new Emperor in
 a Capitulation of Impunity, that the Sove-
 reignty by becoming a Contract, might be
 put on a Level with them. A Privilege
 to offend, is a kind of bearing Sway ; and
 when the *Senators* are as so many *Princes*,
 the *Principality* will soon be converted
 into a *Republick*.

The HISTORY.

“ THE first Use *NERVA* made of his
 “ Authority, was to recall the Christians
 “ from Banishment, and to grant Liberty
 “ of Conscience to every body.

The MORAL REFLECTION.

AS the *Romans* were a People, at that
 time, easily seduc’d to Insurrections and
 Tumults,

Tumults, it was a very prudent Step in NERVA, to grant a *Liberty of Conscience*; for with difficulty those form an Union, who are of a different Persuasion: they worship GOD in a *different manner*, and are guided by a *different Principle* even in human Affairs. The Reasons, why *Monarchical States* endeavour to reduce all their Subjects to *one Religion*; and why *Republicks* allow the free Exercise of *all*, are these; in *Monarchy*, where the Sovereign Authority is lodg'd in the hands of one, the Danger consists in the *Division*: in *Common-wealths*, where that Authority is divided, the Danger consists in the *Union*.

The HISTORY.

“ HE took off all the new Taxes, laid
 “ on the *Roman Empire* by DOMITIAN,
 “ and restor'd all the moveable and un-
 “ moveable Effects he had usurp'd, to their
 “ respective Owners.

The MORAL REFLECTION.

NERVA was very acceptable to the *Roman People*, chiefly because DOMITIAN no longer fill'd the Imperial Throne: it prov'd therefore fortunate to have succeeded a Predecessor, whose Character was abominated. After an *extraordinary bad Prince*,

an *indifferent* one seems *exceeding good*: NERVA, by taking off the Taxes indiscreetly levy'd, and refunding every one his Right unjustly invaded, gave nothing of his own away; yet the *Avarice* of DOMITIAN made him appear *Liberal*. What is not a Prince capable of *doing*, who can *undo* a *bad Action*!

The HISTORY.

“ HE gave all the decay'd Citizens of
 “ *Rome*, wherewith to subsist, according
 “ to their Rank, and maintain'd, at his
 “ own Expence, the rest of the poor Peo-
 “ ples Children.

The MORAL REFLECTION.

POVERTY in Subjects is, in every Form of Government, the Source of all Disorders. Indigence is an Inlet to Vice; and indigent Persons are easily prompted to any Wickedness, which gives them Bread: they think they may sin without a Crime, authoriz'd by the *Law of Nature*, which ordains no one to *starve*. NERVA resolv'd to strengthen this part of his reigning by defending the Poor from Want: he gave every one something to lose by the Fate of *War*, that all might be interested in the Preservation of *Peace*. Thus, he gain'd the distress'd part of his Subjects; and who

has

has all the needy part on his side, may be assur'd he is Master of the major part of the People.

The HISTORY.

“ HE made rich Presents to his Friends,
“ and the Money of the Imperial Cham-
“ ber not being able to support his Libe-
“ rality, he order'd his Household Plate
“ and Furniture to be sold.

The MORAL REFLECTION.

NERVA reliev'd the Necessities of the *Poor*, with Money out of the Imperial Treasury, and supply'd his *Friends* with that of his own Patrimony. He gave his *Friends* that which belong'd to *NERVA*, and provided for the *Poor* with what appertain'd to the *Prince*; to shew his *Friends*, that a Prince has no Occasion of Paternal Inheritance; and the *Poor*, that the first Care of a Prince, ought to be employ'd on their Succour.

The HISTORY.

“ *NERVA* compil'd many Laws, a-
“ mong which was one, That no young
“ Children shou'd be emasculated, nor any
“ Eunuchs made.

The

The MORAL REFLECTION.

THO' the Injury done to Man, by making him a Monster, was sufficiently known before, yet no such Law had hitherto been put in execution, out of Respect to Princes, and other Persons of Distinction, who were commonly serv'd by Eunuchs; but NERVA propos'd to give Force to all his other Laws, by making one, which was levell'd chiefly at himself.

The HISTORY.

“ A Conspiracy being discover'd against
 “ NERVA, whose Chief was CRASSUS GAL-
 “ FURNIUS, he wou'd not suffer any other
 “ Punishment to be inflicted on him, and
 “ his Adherents, than Banishment.

The MORAL REFLECTION.

HAD Galfurnius receiv'd the immediate Reward of his Crime, his Punishment wou'd only have been of a Moment's Duration; whereas, by being exil'd, it lasted his whole Life: the Ignominy of being pointed at by every body for a Traitor, must certainly make him feel a perpetual Confusion and Remorse: a very great Chastisement for a great Person! Thus, NERVA satisfy'd all the Demands of *Justice*, and likewise acquir'd the Praise of having shew'd
Clemency. *The*

The HISTORY.

“ *ÆLIANUS CASPORIUS*, Præ-
 “ fect of the *Prætorian* Band, influenc’d
 “ the Soldiers to revenge the Death of
 “ *DOMITIAN*, and caus’d all the Accom-
 “ plices of that Assassination to be made
 “ away with. *NERVA* perceiving the Dan-
 “ ger of other Disorders, determin’d to
 “ adopt *TRAJAN* his Successor, who was
 “ General of the Forces in *Low-Germany*,
 “ and reputed the greatest Man of his Time,
 “ both in *Policy* and in *War*; postponing
 “ his own Kindred to the Merit of *TRA-*
 “ *JAN*.

The MORAL REFLECTION.

SOLDIERS are seldom pleas’d with that Government, in which the Laws are strictly observ’d: under the Pretence therefore of revenging a Parricide, they endeavour’d to find another; but were frustrated by *NERVA*’s prudent Adoption of *TRAJAN*: for the Cohorts, by this Step, despairing to create a Prince of their own Election, they submitted to that of their Prince. An Act of Prudence is sometimes capable of confounding an Army.

The

The HISTORY.


“ WHEN NERVA had laid the Foundation of a good and peaceable Government, he liv'd not long to enjoy it; dying suddenly of an Excess of Sweating; which carry'd him off, in the 71st Year of his Age; in the 16th Month of his Reign, and 100 Years after the Birth of our *Blessed* LORD. At the Point of his Death, there happen'd a great Eclipse. ”

The MORAL REFLECTION.

WE so often see the Deaths of Monarchs, either foretold, or attended with wonderful Signs in the Heavens, that every Man of sound Judgment must acknowledge, there is something in the Character of *Prince*, superior to that of *Humanity*: *Princes*! therefore, know 'tis your Obligation to be endow'd with *Divine Virtues*; and *People*! know 'tis yours to honour GOD in the Person of *Princes*.



TRAJAN



TRAJAN. XIV.

The HISTORY.

“ **T**HO TRAJAN was a *Spaniard*,
 “ born in *Italica*, towards *Se-*
 “ *vil*, yet for his many Virtues
 “ and good Qualities, he was
 “ receiv’d with all the Testimonies of Joy
 “ in *Rome*; where he emulated NERVA’s
 “ Liberality; confirm’d his Laws, and sup-
 “ ported all the good Works he found al-
 “ ready begun by him.

The MORAL REFLECTION.

WHEN TRAJAN first enter’d on the
 Cares of Empire, he made no Alteration
 in Publick Affairs, but let ’em run in the
 same Channel, as tho’ NERVA had still
 been living. Nothing was so consistent with
 good Policy, as this Conduct; nor cou’d
 prove more effectual to procure in a Mo-
 ment, and without Fatigue, all the Love
 M and

and Praise NERVA had acquir'd, during the whole Course of his Reign. In NERVA expir'd the best of Princes: TRAJAN made it his chief study to shew, that the Loss was repair'd in himself; and while the People encreas'd in their Affection, the more firmly he establish'd his Dominion.

The HISTORY.

“ A certain Person telling him, That
 “ he suffer'd his Ministers to confer with
 “ him with too much Familiarity, he made
 “ Answer, *That he lov'd to do, as he*
 “ *wish'd to have been done by, when in a*
 “ *private Capacity.*

The MORAL REFLECTION.

A Master, who is always reserv'd, never knows the Indolence of his *Servants*; they behave with *Circumspection*, before him, who is *cicumspect*. Familiarity with Ministers, is an Artifice to discover their Weakness: they then are not aw'd by the Authority, which renders them under Subjection; they talk with Freedom; lay open their Passions; and by imagining to have procur'd the Friendship of their Prince, they instruct him how to exert the Power of a Sovereign.

The HISTORY.

“ HE undertook several Works of Pub-
 “ lick Service, both in *Rome* and through-
 “ out the Empire; among which, was that
 “ famous Bridge he caus’d to be built on
 “ the *Danube*, under the Direction of AL-
 “ BA GRECA, all of large, square, Free-
 “ Stone. It consisted of 20 Arches; each
 “ Arch being 150 Foot high from the Sur-
 “ face of the Water; each Column 160
 “ Foot distant from the other; and the
 “ Breadth of it at least 60 Foot.

The MORAL REFLECTION.

THE most laudable, among all the Fa-
 bricks profitable to the *Prince* and *People*,
 are those, which facilitate the Commerce
 from one Country to another; such as
Bridges built over *Rivers*, and *Roads* made
 practicable over *Mountains*: the *one* pro-
 motes Trade in time of *Peace*; the *other*
 makes passage for Troops in time of *War*;
 but however, this must be observ’d, that
 these Undertakings only suit with power-
 ful Monarchs, who stand in no fear of their
 Neighbours: Petty Princes find their Ac-
 count more in being defended by Nature,
 the Supplement of their want of Strength.
 TRAJAN, who was the first Potentate of
 the World, order’d the Bridge to be built

in the very Teeth of the *Barbarians*, as a kind of Possession in their Country ; certain of maintaining it, if they remain'd quiet, and more certain of oppressing them, if they attempted to pass it.

The HISTORY.

“ *DECEVALUS*, King of *Dacia*
 “ in *DOMITIAN*’s time, having unjustly
 “ seiz’d certain Territories belonging to the
 “ *Romans*, *TRAJAN* oppos’d him with a
 “ formidable Army, and render’d him Tri-
 “ butary.

The MORAL REFLECTION.

BEHOLD what Advantage the Bridge procur’d : it brought *Dacia* under Subjection. He that thinks therefore of *War* in time of *Peace*, will have nothing to think on but *Victory*, in time of *War*.

The HISTORY.

“ *BEING* return’d triumphant to *Rome*,
 “ he granted the People several Feasts and
 “ Diversions, while he visited the Tribu-
 “ nals, to examine whether Justice was duly
 “ administer’d.

The

The MORAL REFLECTION.

A Prince ought not to depend entirely on Report; he must oftentimes be an Eye-witness; he never ought to believe what, with Facility, may be known. The Ear only receives what another speaks; the Eye beholds what's in agitation: therefore the Eye of the Prince improves it into Diligence.

The HISTORY.

“ *DECEVALUS* rising up in Re-
 “ bellion, *TRAJAN* return'd into *Dacia*.
 “ On his Arrival, *DECEVALUS*, with a View
 “ of obliging him to amicable Terms, de-
 “ fir'd *LONGINUS*, one of his chief and most
 “ belov'd Captains, might be sent to treat
 “ with him. *TRAJAN* accordingly dis-
 “ patch'd him; when the other sent back
 “ this Word, That if he wou'd not agree
 “ to Proposals of Peace, *LONGINUS* shou'd
 “ fall a Sacrifice to his Resentment: but
 “ *TRAJAN* made this Answer; *That he*
 “ *had the Welfare of the Publick too much*
 “ *at heart, to postpone it to the Safety of*
 “ *one particular Person.* After that, he
 “ prosecuted the War with such Vigour,
 “ that *DECEVALUS* kill'd himself thro' De-
 “ spair, and *Dacia* remain'd a Tributary
 “ Province.

The MORAL REFLECTION.

THERE's no Love so prevailing in a Sovereign, as that of reigning; for had a Kingdom any thing superior to it, then the being a Prince wou'd no longer engross the first Passion of the Soul. In the Vocabulary of the Court, every Affection yields to Policy.

The HISTORY.

" *TRAJAN* being told by some of
 " his Courtiers, that *SURA LICINIUS*, his
 " Favourite, design'd to murder him, he
 " repair'd to his House about Supper-time,
 " and dismiss'd his Guards, to be with him
 " with the more Privacy. After having
 " supp'd, he suffer'd himself to be shav'd by
 " one of his Servants: then said he to the
 " Accusers of *LICINIUS*, *Cease to suspect*
 " *the Fidelity of LICINIUS: Experience*
 " *tells me he's truly an honest Man.*

The MORAL REFLECTION.

TRAJAN was happy, that he cou'd depend on the Fidelity of his *Ministers* without Fear of Deception: *LICINIUS* was no less fortunate, that his Probity was perfectly known by his *Prince*. Few *Princes* can boast so much *Dependance: few Ministers* can pretend to so much *Fidelity*.

The HISTORY.

“ He persecuted the Christians, and made
 “ a Decree against their Religion ; but soon
 “ after revok’d it, and gave Liberty of
 “ Conscience to every body.

The MORAL REFLECTION.

TRAJAN revok’d the Decree against the Christians, because he found it grounded on false Suppositions. This Conduct gives an exemplary Lesson to all Princes: never to be byass’d by any Consideration whatever, in prejudice of Justice. Recantation is no ways inglorious ; but on the contrary adds to the Honour of him who reigns ; for thus he shews, he only err’d, because he was deceiv’d. Truly happy are the People, whose Grievances are sure to find Redress from the Prince, even tho’ he suffers by it.

The HISTORY.

“ *PARTAMITASITES* having
 “ taken the Crown and Investiture of the
 “ Kingdom of *Armenia*, from the King of
 “ *Parthia*, who own’d his Sovereignty,
 “ *TRAJAN* went with an Army against him.
 “ He made himself Master of *Armenia* and
 “ *Mesopotamia* ; reduc’d them into Tribu-

“ tary Provinces, and gave extraordinary
 “ Proofs of his Conduct and Valour.

The MORAL REFLECTION.

THUS, Monarchs are taught how to establish their Conquests: when they are at a small distance from their Residence, they may be reduc'd into Provinces, and have Governours over them, to keep 'em under due Subjection; but when they happen to be very remote, then 'tis more Prudence to be satisfy'd with a reasonable Tribute; and sometimes with the sole Dependance on their Protection. Had *TRAJAN* reduc'd *Armenia* into a Province, he must necessarily have kept a standing Army there, to the immense Charge of the Empire, and continual Danger of Insurrections; whereas, by being only Tributary, and otherwise enjoying the full Liberty of their Laws and Customs, under a Prince of their own Nation, they more readily bore with the Inconveniency of the Tribute, for fear of new Invasions, which wou'd prove more pernicious to them.

The HISTORY.

“ *TRAJAN* being retir'd to *Antiach*,
 “ as a Relaxation from his Fatigues, he
 “ was complimented by the Ambassadors
 “ of the *Indian*, and other *Eastern* Mo-
 “ narchs. *The*

The MORAL REFLECTION.

THE *Eastern* Princes courted TRAJAN's Amity, not to become his Subjects: TRAJAN, whose Design was to bring them under Subjection, seem'd pleas'd with their Friendship, that they might be unprepar'd for Defence. Friendship between Princes, may *sometimes* proceed from *Affection*; but for the *most part* it's only *Policy*.

The HISTORY.

“ A dreadful Earthquake ruin'd *Antioch*,
 “ with the Precincts thereof. TRAJAN
 “ with great difficulty escap'd the Danger,
 “ and made his way into the Country,
 “ where he pass'd some days under the
 “ Tents,

The MORAL REFLECTION.

TRAJAN thought it proper to sojourn some days near *Antioch*, for the Consolation of the People: A Prince, who forsakes not his Subjects in Adversity, renders the Weight of it more supportable. To commiserate the Subject, is a Virtue becoming a *Sovereign Prince*: to suffer with him, is the Virtue of a *Fatherly Prince*. A Subject, whose Prince participates of his Afflictions, finds the *Consolation* superior to the *Suffering*.

The

The HISTORY.

“ HE left *Antioch*, and pass’d the River
 “ *Euphrates*, on a Bridge of Boats, in spite
 “ of a powerful Army of *Parthians*, en-
 “ camp’d on the other side, to obstruct
 “ his Passage: He took *Babylon* by Force
 “ of Arms; render’d himself Master of all
 “ the Country from the *Euphrates* to the
 “ River *Tigris*; and enter’d victorious into
 “ *Tesifontes*, a City of *Persia*.

The MORAL REFLECTION.

THAT Prince, or Nation, which has
 acquir’d a great Reputation in the World,
 may attempt the Acquisition of any Coun-
 try, with Assurance of Success. The Fame
 of a *Roman Army*, and that of the Em-
 peror *Trajan*, were so much renown’d,
 that the very News of their Arrival, ter-
 rify’d, and put to confusion, Armies much
 more formidable, in Number and Strength.
 The Name of *ROMAN*, carry’d in its
 Sound a Superiority of Force: the Name
 of *TRAJAN*, an Assurance of Victory,
 To begin with *Virtue*, and to end with
Success, are the true Properties of *Fortitude*.

The HISTORY.

“ *TRAJAN* conven’d the principal
 “ Lords of *Parthia*, in *Tesifontes*, and stre-
 “ nuously

“ nuously urg’d their Choice of a King.
 “ PARTENOSPATES was elected, under the
 “ Obligation of reigning as Vassal to the
 “ *Roman* Empire; and thus he acted in o-
 “ ther Kingdoms of *Asia*.

The MORAL REFLECTION.

IN this manner, the ancient *Romans* Power became Jurisdiction: They seiz’d on other Princes Dominions by Force of Arms, and then resign’d them up to the People, with the Liberty of electing a King of their own Nation, and exacting no other Tribute, than a bare Acknowledgment of their Dependance on them. This Proceeding, therefore, not being attended with the Inconveniency of Contribution, they more readily agreed to the Treaty of Vassalage; and the *Romans*, having made themselves Conquerors by Violence, became lawful Masters of their Conquests, by Consent of the Nation. Thus, every Usurpation ended in a Contract; and every Contract gave birth to a new Authority.

The HISTORY.

“ *TRAJAN* undertook a Voyage to the
 “ *Indies*, but not finding the Country of
 “ that Fertility as was reported; and more-
 “ over receiving Advices, that the *Romans*
 “ he had left in Garrison to secure his late
 “ Con-

“ Conquests, were murder’d, he extended
 “ the Confines of the Empire beyond the
 “ *Tigris*; sent his Captains against the re-
 “ bellious Assaffins; and feeling a sensible
 “ Decay of Nature, thro’ old Age, set for-
 “ ward for *Italy*.

The MORAL REFLECTION.

THE grand Design of TRAJAN, was not to confine himself to Limits, but to make a Conquest of the whole Earth, that the *Roman* Empire might be the same thing with the World; and the three Causes, which obstructed the Prosecution of so great an Enterprize, teach all Conquerors how they ought to regulate themselves. The first Obstacle TRAJAN met with, proceeded from the natural Product of the Country, whose Fecundity was not sufficient to support his Forces. There are many Kingdoms unable to subsist a powerful Army, and where a small one wou’d be of no Signification; therefore the first Precaution is to compare the *Army* with the *Quality* of the *Country*. The second was the Rebellion of other Parts of the Empire: There’s no Nation, how populous soever, can send an Army into every Province of the World; therefore the second Consideration is to weigh the Strength of the Kingdom to be subdu’d. The third Obstacle proceeded from the old Age of TRAJAN: The Life of Man is too short
 to

to attain, by *Actions*, what the *Thought* aspires after; therefore the third Maxim is to compare the *Undertaking* with *Life*, and to propose possible Things to be effected in a little time.

The HISTORY.

“ THE *Jews* of *Cirene*, and *Egypt*,
 “ revolted against the *Romans* who were
 “ there, and destroy’d them all. After their
 “ Example, the *Cyprian Jews* murder’d all
 “ the Inhabitants of the Island, which a-
 “ mounted to two hundred thousand Souls.
 “ *TRAJAN*, on the News of these Barbari-
 “ ties, immediately dispatch’d Captains to
 “ all Parts, with strict Orders to put all the
 “ *Jews* they found to the Sword, without
 “ Quarter. The Order was punctually exe-
 “ cuted; and it was further given as a Law
 “ to the Kingdom of *Cyprus*, that no *Jewish*
 “ Ship shou’d have Provisions there, under
 “ what Distress soever they were.

The MORAL REFLECTION.

THE *Jews* had lost their Sovereignty, their Country, their Riches; and the Life, which remain’d, gave them so much Anxiety, that they resolv’d either to lose it, or repair their Loss. A Prince ought to suspect none so much as desperate Men: He, who sets no Value on his *own* Life, values but little that

that of his *Prince* ; and whoever despises the Dread of the *Punishment*, won't scruple to commit the *Crime*.

The HISTORY.

“ ON TRAJAN'S Arrival at *Seleucia* in
 “ Lesser *Asia*, he fell sick, and died in a
 “ few days, suspected to have been poy-
 “ son'd. He never cou'd be prevail'd on
 “ to nominate a Successor, tho' he had
 “ no Male Issue by his Wife *PLAUTINA*,
 “ He was 63 Years of Age ; reign'd nine-
 “ teen and a half ; and ended his days
 “ 120 Years after the Birth of *JESUS*
 “ *CHRIST*.

The MORAL REFLECTION.


THIS good Emperor desir'd nothing more than a Successor, who shou'd inherit his *Virtues*, as well as his *Power* ; and therefore to gratify this Inclination, he chose not to nominate any ; for then he knew the vacant Throne wou'd be fill'd, either with the strongest, or the most politick, or the most belov'd by the People ; and so died, perswaded, that his Successor wou'd reign, as behov'd a Sovereign.



PUBLIUS ÆLIUS ADRIAN.

XV.

The HISTORY.

“  *LAUTINA* conceal'd her
 “ Husband's Death, till a coun-
 “ terfeit Adoption was drawn up
 “ in favour of her Nephew A-
 “ DRIAN, which deceiv'd the Army, by
 “ whom he was proclaim'd Emperor.

The MORAL REFLECTION.

PLAUTINA, that her Fortune
 might not expire with her Husband, be-
 hav'd as tho' he were still living, till there
 was a Probability of appearing at Court,
 if not as the *Wife*, at least as the *Aunt* of
 an Emperor. She render'd herself of so
 much Consequence to her Nephew ADRIAN,
 by being thus instrumental to his Succes-
 sion, that he not only lay under a Neces-
 sity of engaging her Silence, but was also
 oblig'd, for the greater Assurance of it, to
 keep

keep her as near him as possible: She drew the Prince into her Measures, to be privy to his Secrets; and made a Business of State of her Deception.

The HISTORY.

“ *ADRIAN* retrench’d the Bounds
 “ of the Empire to the River *Euphrates*,
 “ leaving the Country conquer’d by *TRA-*
 “ *JAN*, in full possession of the Inhabitants.
 “ He made *CATTILIUS SEVERUS* Captain
 “ of the Forces in *Syria*, and sent the Body
 “ of *TRAJAN* before him to the *Roman*
 “ Senate.

The MORAL REFLECTION.

TO abridge the Limits of the Empire, was very acceptable to the *Barbarians*; to commit the Conduct of the Army to a Person belov’d by his Prince, was pleasing to the Soldiers; and to send *TRAJAN*’s Corps, in order to take place among the *CÆSARS*, prov’d no less grateful to the *Romans*. Thus, *ADRIAN* study’d to render his Accession satisfactory to every one, that in case the Fraud of his *Adoption* was discover’d, his *Merit* might justify his Possession of the Empire.

The

The HISTORY.

“ *ADRIAN* being near *Rome*, was
 “ inform’d, that the Senate had prepar’d a
 “ Triumph for the Reception of *TRAJAN*
 “ and him ; he having partaken of all those
 “ Conquests : but *ADRIAN* refus’d any share
 “ of it, desiring that the Statue of *TRAJAN*
 “ shou’d engross the whole Honour.

The MORAL REFLECTION.

ADRIAN cou’d not possibly expect
 to have the first Honour in that Triumph ;
 for he wou’d only have triumph’d, as Wit-
 ness of *TRAJAN*’s Conquests ; nay, even
 tho’ he shou’d have been reputed a Com-
 panion in them, ’twas not becoming an
 Emperor, actually reigning, to triumph,
 accompany’d with a dead Body ; and to
 make the second Figure, following a Sta-
 tue.

The HISTORY.

“ *ADRIAN* was a very learned
 “ Prince, not only in all speculative Know-
 “ ledge, but likewise skill’d in the practi-
 “ cal Part of many Arts and Sciences : as
 “ Musick, Painting, Physick, and did most
 “ things in Perfection. By the great En-
 “ couragement he gave to Learning, his
 N “ Court

“ Court soon abounded in Men of the
 “ profoundest Understanding, and Virtuosi,
 “ on whom he conferr’d many considerable
 “ Honours, and made feel the Effects of
 “ his Bounty.

The MORAL REFLECTION.

THE Acquisition of many Arts and Sciences belongs to *private Persons*, as it requires great Labour and Study ; but to enjoy the Labour of others, and to recompense it, belongs to a *Prince*. While *ADRIAN* was a *Subject*, he endeavour’d to acquire the *Accomplishments*, requisite for one in his *Station* : When he became a *Prince*, he strove equally to attain the Qualities, necessary for one, who sits on the *Throne*. To be always admiring the Elevation of Majesty, is, to weigh it rightly, no more than a useless Application to Principality.

The HISTORY.

“ *ADRIAN* meeting a certain Man,
 “ who in the time of his lesser Fortune,
 “ had offended him, and against whom he
 “ had sworn Revenge : *Now !* said he to
 “ him, *thou art secure.*

The

The MORAL REFLECTION.

ALL Enmity supposes an Equality in Rank and Power; therefore, as that Equality ceas'd in the Enemy of ADRIAN, by becoming his Subject, ADRIAN also ceas'd to be any longer his Enemy. Had ADRIAN made his Adversary feel the Effects of his Resentment, after his Elevation to the Imperial Dignity, the other wou'd have died with this Glory, that to accomplish his Revenge, he was first oblig'd to become Emperor.

The HISTORY.

“ THE *Sarmatians*, viz. the People of
 “ *Russia*, *Muscovy*, and *Poland*, having
 “ enter'd *Misia*, now call'd *Servia*, and *Bul-*
 “ *garia*, ADRIAN oppos'd them with a for-
 “ midable Army. They set on foot a Treaty
 “ of Peace, which he accepted, obliging them
 “ to return to their own Country, without
 “ spilling a Drop of Blood. Immediately
 “ after that, he order'd TRAJAN's Bridge
 “ to be entirely demolish'd, to prevent the
 “ future Incurfions of the *Barbarians*.

The MORAL REFLECTION.

IT was not good Policy in ADRIAN to obstruct the *Romans* Entrance into the *Barbarians* Country, only to cut off the Pass from the *Barbarians* into the *Roman* Empire: he ought to have fortify'd, not

destroy'd the Bridge; but perhaps the secret Grudge, ADRIAN bore to his Uncle, for not instituting him his Heir, was not quite stifled, and so cancell'd this glorious Memory of TRAJAN, because of the little Remembrance he had of him, on his Death-bed. An incens'd Sovereign often imagines, that to give full Scope to his Passion, is reigning.

The HISTORY.

“ ON ADRIAN's Journey to *Rome*, a
 “ Conspiracy was form'd against him, but
 “ was confounded by the Deaths of four
 “ of the chief Promoters of it; however,
 “ he forbid it shou'd be said, that they
 “ were kill'd by his Command. Being
 “ arriv'd at *Rome*, he permitted the Peo-
 “ ple several Feasts, and publick Rejoicings.

The MORAL REFLECTION.

THE Revenge of a Prince, extends no farther than the Tribunal, which directs a publick Execution; because his Vengeance ought to be Justice; but when thro' private Hatred, Revenge is taken, it ought to be conceal'd, like that of ADRIAN; to the end, that the Justice of a Prince may not be thought the Instrument of his Passions.

The HISTORY.

“ AFTER having spent a small time
 “ in *Rome*, he undertook to make the
 “ Tour of the Empire, reforming the A-
 “ buses and Disorders of every Place he
 “ pass’d through. On his Arrival in *Eng-*
 “ *land*, he found the Natives imbroll’d in
 “ heavy, intestine, Discords, on Account
 “ of their Bounds; and to remedy which
 “ Disputes, he caus’d a Wall, 80 Miles
 “ long, to be built on the Confines.

The MORAL REFLECTION.

TO punish a Crime after it’s committed,
 is the office of a *Judge*: to prevent its being
 committed, by applying a proper Remedy,
 is the business of a *Prince*. By the *Pu-*
nishment of Subjects, the *Judge* procures
Awe: by studying their *Welfare*, the *Prince*
 begets *Love*. To create *Terror*, because
 of a Superiority of Strength, is the Pro-
 perty of a *Tyrant*: to create *Love*, thro’
 a providential Care, is the Virtue only of
 a *Prince*.

The HISTORY.

“ IN all the Provinces and Kingdoms
 “ he pass’d thro’, he left some memorable
 “ Token of his Presence: such as, building
 N 3 “ Tem-

“ Temples, reforming Statutes, alleviating
 “ Impositions, and many other things of
 “ Utility and Commendation. In *Africa*,
 “ he re-built *Carthage*; in *Egypt*, he or-
 “ der’d a very magnificent Tomb to be
 “ erected, in Honour of the famous POM-
 “ PEY, finding the ancient one destroy’d ;
 “ and in *Syria*, new built the City of *Je-*
 “ *rusalem*.

The MORAL REFLECTION.

A Prince, who visits his Dominions,
 makes Justice be center’d in each of them ;
 for where the People can have Recourse
 to their Sovereign, the Governors and Judges
 dare not presume to tyrannize over them.
 ADRIAN intended to annex his own Glory
 to the welfare of his Subjects, that his Ser-
 vice of the Publick, in the Reformation of
 the Government, and magnificent Works,
 might turn to his own Advantage, in gain-
 ing the Veneration of his People: he e-
 steem’d it the Duty of a Prince, not to be
 satisfy’d with doing only what was his in-
 dispensable Obligation.

The HISTORY.

“ The *Jews* being dissatisfy’d, that A-
 “ DRIAN had permitted the *Gentiles* and
 “ *Christians* to dwell in the New *Jeru-*
 “ *salem*, they revolted against the *Romans*,
 “ in

“ in conjunction with the other *Jews* of
 “ the neighbouring Provinces, and kill’d
 “ a great number of them, both in Gar-
 “ rison, and in Quarters around the Coun-
 “ try. ADRIAN, on this Insurrection of
 “ the *Jews*, call’d JULIUS SEVERUS from
 “ *England*, and sent him to quell them.
 “ He made so great a Slaughter, that, in
 “ several Battles, he put fifty thousand to
 “ the Sword; demolish’d fifty Castles, and
 “ nine hundred and eighty five Villages;
 “ and made a Decree, that no *Jew* shou’d
 “ for the future inhabit *Jerusalem*.

The MORAL REFLECTION.

THE re-building of *Jerusalem* putting
 the *Jews* in a lively Remembrance of the
 former Glory of their Kings and Nation;
 and not being able to live under Subjection
 in their own Country, they strove to shake
 off the Yoke, and recover their ancient Li-
 berties; but fell into the Snare, the Po-
 licy of the Emperors laid for them: they
 knew full well, that no People in all *Asia*,
 were so hard to govern, or more easy to
 be seduc’d, (holding it a Sin in their Reli-
 gion to live mutually with others of a con-
 trary Belief) and therefore designedly gave
 them Opportunities of being guilty of *High*
Treason, that to destroy them, might not
 be esteem’d scandalous.

The HISTORY.

“ THE *Albanians* and *Messagetians*, a
 “ People of *Scythia*, enter’d the *Roman*
 “ Empire in *Media*, *Armenia*, and then in
 “ *Cappadocia*, in a warlike manner; but
 “ ADRIAN, by way of Ambassadors and
 “ Treaties, made them return peaceably
 “ back to their own Country.

The MORAL REFLECTION.

THE *Scythians* were a very poor People, who only left their Country in search of Prey: had ADRIAN sent an Army to oppose them, the Hopes of plundering the rich Baggages of the *Roman* Generals, wou’d have kindled a bloody War; in which, the *one* had nothing to *lose*, but the *Victory*; the *other* nothing to *gain*, but the Reputation of being *Victorious*. ADRIAN, therefore, chose to set Treaties of Peace on foot, that by those means the *Scythians* might consume their little Provision, and so be compell’d to return home, for want of Substance.

The HISTORY.

“ ADRIAN being petition’d by an
 “ old grey-headed Man, for a certain Fa-
 “ vour, which he refus’d to grant, the
 “ hoary

“ hoary Gravity return’d some days after
 “ to importune the Emperor a second time,
 “ with his Hair and Beard dy’d black; but
 “ ADRIAN perceiving his Artifice, said to
 “ him, *A few days ago, I deny’d it to*
 “ *your Father; so you cannot expect I’ll*
 “ *grant it to his Son.*

The MORAL REFLECTION.

AS it was not consistent with the Glory
 of ADRIAN to chastise a poor old Man;
 nor with his Decorum, to suffer an Act of
 so much Temerity, to go unpunish’d, he
 with singular Prudence, discharg’d both En-
 gagements, by a facetious Answer. To
 know how to conceal Resentment, is very
 essential to Princes.

The HISTORY.

“ ADRIAN being now advanc’d
 “ in Years, and without Male Issue, adopted
 “ ÆLIUS VERUS his Successor; but he
 “ dying before ADRIAN, MARCUS ANTO-
 “ NINUS, of a very noble Family in *Rome*,
 “ anciently descended from *Gallia Cisal-*
 “ *pina*, now call’d *Lombardy*, was adopted,
 “ conditionally, that at his death, he shou’d
 “ nominate the Sons of ÆLIUS VERUS,
 “ who were call’d MARCUS AURELIUS, and
 “ LUCIUS VERUS. Soon after this Regu-
 “ lation, he died of a natural Death in
 “ *Baiæ*;

“ *Baia* ; but suffer’d so much Anguish in
“ his Illness, that he pray’d those about
“ him, to put him out of his Pain ; which
“ no body complying with, he effected it
“ himself, refusing all Nourishment, and
“ crying out incessantly, *Turba medicorum*
“ *occidit Regem*. He was 62 Years and 5
“ Months old ; reign’d 20 Years and 11
“ Months ; and died 141 Years after the
“ Birth of our *Blessed* LORD.

The MORAL REFLECTION.


The Institution of Feoffments in Trust, may sometimes be the Effect of Care ; but for the most part, it proceeds from a desire of shewing Authority even after death ; imagining that the Observance, which Posterity pays to it, is a Continuation both of Life and Command ; and this Vanity in Subjects, is authoriz’d by the Laws, that they may not disapprove, nor think strange, that a Feoffment in Trust shou’d be equally necessary to the Succession of Princes.





MARCUS ANTONINUS PIUS. XVI.

The HISTORY.

“  S soon as ANTONINUS took
 “ possession of the Throne, he
 “ confirm'd all the Friends of
 “ ADRIAN, in their Places, and
 “ consum'd all his Patrimony in Dona-
 “ tions ; for which, being reprimanded by
 “ ANNA FAUSTINA, his Wife, he made
 “ answer, *Be it known to thee, that my*
 “ *Election to the Empire, entitles me to*
 “ *the loss of what I possess'd, being a*
 “ *Subject.*

The MORAL REFLECTION.

AT the time when the Emperors Wives
 were not Empreſſes, they only chang'd their
 Conditions from leſſer to greater Riches :
 they found their Coffers augmented, but
 not their Qualities, or Inclinations chang'd ;
 where-

whereas, the Emperors, from the very Moment of their Accession, chang'd intirely their Conditions from Subjects to Princes; and therefore felt immediately different Sentiments and Ideas. ANNA FAUSTINA advis'd as a Wife: ANTONINUS acted as a Prince.

The HISTORY.

“ SOME Insurrections happening against
 “ the Empire, in *England, Dacia* and
 “ *Germany*, ANTONINUS happily suppress'd
 “ them all by means of his Captains, to
 “ whom, when sent on those Expeditions,
 “ he pretended, that whilst the Emperors
 “ were absent, the Empire was too much
 “ oppress'd by the Court.

The MORAL REFLECTION.

A S ANTONINUS cou'd not possibly pre-
 side in *all* the Armies, sent against the
 Rebels, he chose to be present in *none*;
 and tho' he alledg'd the Subjects Welfare
 for his Excuse, 'tis more probable, the true
 reason was, to avoid Competitorship with
 his Captains; for had any of them been
 more successful than him, in the uncer-
 tain Events of War, his Reputation must
 have suffer'd by it; and were any of his
 Captains to have been accounted superior
 in Valour, he might reasonably suppose,
 that

that his *Competitor* in *War*, wou'd become his *Rival* in the *Empire*.

The HISTORY.

“ *ANTONINUS*, had so much
 “ Goodness in his Nature, that he was fir-
 “ nam'd *PIUS*; and the Fame of his ir-
 “ reprehensible Morals being spread abroad
 “ in the World, he was visited by several
 “ Kings, from Countries, not subject to
 “ the Empire; among whom, came *STAN-*
 “ *CORUS*, and *FARASMENES*, both *Indian*
 “ Kings. The King of *Parthia* being dis-
 “ pos'd to invade *Armenia*, a Letter from
 “ *ANTONINUS* made him quit his Design.

The MORAL REFLECTION.

EXTRAORDINARY Grandeur, and extraordinary Piety are so seldom united, that where-ever they meet, they are look'd on as a Prodigy, and attract so much the Veneration of the People, that all Princes ought to profess good Maxims thro' Policy, tho' by Inclination they are the Reverse. The *Commands* of a Prince affect the *Ear*: his *Morals* touch the *Sight*; therefore, where a Prince is thought a good and indulgent Sovereign, the People are credulous, and consequently flexible to all his Commands.

The HISTORY.

“ HE discover’d, on all occasions, a Desire of Affability with every body, that the Highness of his Station might not prevent their Application to him, and speaking with Freedom.

The MORAL REFLECTION.

A Prince, who is easy of Access, saves the Expence of Spies; for every one aspiring to be conversant with his Sovereign, searches fresh Matter wherewith to deserve his Confidence: and Advices imparted to a Prince thro’ *Glory*, are more sincere than those procur’d by *Venality*.

The HISTORY.

“ HE forbid all, who belong’d to the Court, taking Premiums for the Favours he confer’d.

The MORAL REFLECTION.

ANTONINUS had too much of the *Prince*, to suffer any of his Household to make a *Traffick* of his good Works; or that his *Court* shou’d bear the Name of being the greatest *Market* in *Rome*. He thought it too unbecoming his Character, that his Concessions shou’d pay Tribute to his

his Domesticks ; or, that his Subjects, after leaving his Cabinet, satisfy'd with their Audience, shou'd be molested in their Passage thro' the Anti-chamber : his Decorum exacted, that none belonging to him, shou'd be oblig'd to any, but himself.

The HISTORY.

“ THO' he determin'd no Affair without consulting the Senate, nevertheless he kept a Court of Judicature of some of the most eminent Civilians, in his own Palace.

The MORAL REFLECTION.

'T WAS not only *Justice*, but also *Policy*, to have a Tribunal in his own Court, as a distinction of his Authority over the Senate, which took all opportunities of acting independently, being the same, in regard of the Dignity, and manner of judging, as form'd anciently the Republick ; therefore ANTONINUS, for the Tranquillity of *Rome*, communicated every thing to the Senate ; but for the Support of his Sovereignty, reserv'd the Privilege of revising it.

The HISTORY.

“ WHEN ever he heard a heavy Misfortune had befallen any of his Subjects, he retriev'd their Losses with his own
“ Mo-

“ Money ; infomuch, that when the great
 “ Fires in *Rome, Antioch, Narbonne* and
 “ *Carthage*, broke out, he order’d the Suf-
 “ ferers Houses to be re-built at his own
 “ Expence.

The MORAL REFLECTION.

T O relieve the Distress’d is the most valuable Act of Humanity : it gains a Prince the intire Love of his Subjects, and is of no less Advantage to his Government ; for finding he is acquainted with the particular Misfortunes of every private Person, tho’ remote from his Court, they will naturally suppose, he is not ignorant, even of every other minute Transaction. Thus, every one will behave with due Respect ; and no body will presume to act *contrary to the Will of the Prince*, where nothing is acted, but what the *Prince knows of*.

The HISTORY.

“ H E moderated the Rigour of several
 “ Laws ; was forward to pardon ; and when
 “ Justice requir’d Punishment, he wou’d
 “ always take from the Severity of it.

The MORAL REFLECTION.

T H E Laws are the better for being rigorous : then the Prince, by remitting some part of the Punishment, punishes severely ;
 with

with the Praise of being merciful; and when he grants a full Pardon, the Bounty is enhanc'd.

The HISTORY.

“ HE was wont to say, when mention
 “ was made of the Valour of CÆSAR, HAN-
 “ NIBAL, or any other eminent Captain,
 “ that he chose rather to defend and save
 “ the Life of one *Friend* or *Subject*, than
 “ to kill an hundred *Enemies*.

The MORAL REFLECTION.

THERE were many at the Court of ANTONINUS, who desir'd nothing more than a War, in hopes to raise themselves on the Ruins of other People; but none of them daring openly to discover their Thoughts to him, knowing he was of a Disposition intirely pacifick, they enter'd on the Praise of Heroick Princes, with a View of firing him with Emulation. This indeed was an ingenious Invention, to *advise* without the Appearance of *Advice*; but ANTONINUS confounded them with equal Prudence; for by saying, that he prefer'd the *Life* of one *Friend*, to the *Deaths* of an hundred *Enemies*, was to let them understand, under the Pretence of Zeal for their Preservation, that he wou'd not make War; and thus made an absolute Refusal, without

declaring it. The Policy of Courts, is to know how to *ask*, without an *Obligation*; and how to *refuse*, without *disobliging*.

The HISTORY.

“ FOR these his great Virtues, ANTONINUS was universally belov’d and esteem’d. The Senate gave him the Title of *Father of his Country*, and of *Pius*, and erected a Temple in his honour, as to the *Gods*. He left the Empire by Adoption, as he had promis’d ADRIAN, to his Son-in-Law MARCUS AURELIUS. He died in 3 days time of a Fever, greatly lamented in all Parts; in the 70th Year of his Age; in the 23d of his Reign; and 164 Years after the Birth of JESUS CHRIST.


The MORAL REFLECTION.

THOSE Emperors, who ended their Days in old Age, for the most part were wise and virtuous Princes; for, as they were expos’d to all the Occasions of Vice, without the Authority of Religion to restrain them, if they escap’d Assassination, while young, they were instrumental to their own Deaths, either thro’ Excess of *Debauchery*, or *Self-Murder*. Vice may sometimes acquire an Empire; but *Virtue* only can preserve it.



MARCUS AURELIUS. XVII.

The HISTORY.

“  *MARCUS AURELIUS*, who
 “ for his great Knowledge, was
 “ call'd the Philosopher, imme-
 “ diately on his Accession, made
 “ his Brother LUCIUS VERUS his Colleague
 “ in the Empire, and gave him an equal Au-
 “ thority with himself in the Management
 “ of all publick Affairs.

The MORAL REFLECTION.

THIS Philosophy of MARCUS AURELIUS, in chusing to share his Authority, against the first Principles of Policy, cloak'd under it his own Views; which consisted, in proving himself a Prince, capable of reigning, contrary to the common Maxims of reigning. He chose to prefer the Character of *Philosopher* to that of *Prince*, to shew, that, as he was a *Philosopher*, before he be-

came a *Prince*, he consequently never was in a *lesser Rank* than that of a *Prince*.

The HISTORY.

“ *AURELIUS* had but just taken
 “ possession of the Empire, when the Ri-
 “ ver *Tiber* overflow’d, whose Inundation
 “ carry’d away many stately Buildings, and
 “ great Quantities of Cattle, round the
 “ Country; however, the two Brothers
 “ took such wise Precaution in relieving, at
 “ their own proper Charge, all the Sufferers,
 “ that every one was abundantly compensa-
 “ ted for the Loss, he had sustain’d by that
 “ Accident.

The MORAL REFLECTION.

THO’ the Relief of these distress’d Per-
 sons had not been excited by Charity, yet
 their own Interest wou’d have prompted
 them to it; to prevent the credulous Peo-
 ple from forming a bad Omen of their Go-
 vernment. All Men, whose Assistance is
 necessary to us, shou’d be prepossess’d with
 a good Opinion; but more especially the
 Populace, who, either unwilling, or inca-
 pable, of taking the Trouble of Reflection
 on the Cause of humane Events, *judge* only
well of him, who appears to *act well*.

The

The HISTORY.

“ *BOLOGESUS*, King of *Parthia*,
 “ went with a great Army to attack the
 “ *Roman* Legions in *Syria*, commanded by
 “ *ATRODIUS CORNELIANUS*; who, not
 “ having sufficient Forces to make a Resis-
 “ tance, left the Country to the Enemy;
 “ and being pursu’d by them, was kill’d in
 “ Battle. On this News, *MARCUS AURE-*
 “ *LIUS* sent thither his Brother *LUCIUS VE-*
 “ *RUS*, who, being arriv’d at *Antioch*, dis-
 “ patch’d his Captains before, while he staid
 “ behind, to indulge himself in Pleasures.

The MORAL REFLECTION.

LUCIUS VERUS suspected, that
 his Brother had sent him on that Expedition,
 only to make away with him; but the De-
 sire of *Reigning* being more predominant,
 than that of *Fighting*, he refus’d the Glory
 of *warlike Atchievements*, to preserve,
 without Danger, that of *Ruling*.

The HISTORY.

“ THE Captains of *LUCIUS VERUS*,
 “ were *ESTACIUS PRISCUS*, *AVIDIUS CAS-*
 “ *SIUS*, and *MARTIUS VERUS*, who in the
 “ space of 4 Years, defeated the *Parthians*
 “ in several Battles, and conquer’d all the

“ Country, as far as *Babylon*. LUCIUS VERUS distributed it afterwards into Kingdoms and Lordships; making tributary Kings, and conferring on the Lords the Title of *Comites*, which we call *Earls*, and then return’d to *Rome* to triumph.

The MORAL REFLECTION.

CERTAIN inferior *Fiefs*, independant on the greater Power of their Neighbour, are often advantageous to a Sovereign; for as they live in a continual Fear of being oppress’d by him, so with an equal Circumspection, they observe all his Motions; from the Knowledge of which, their Prince enters into Measures, suitable to the Preservation of his Dominions.

The HISTORY.

“ DURING the War with the *Parthians*, the People of *England* revolted. CALFURNIUS AGRICOLA was sent to suppress that Rebellion, who succeeded in it, and restor’d all things to their former Tranquillity.

The MORAL REFLECTION.

THE Name of AGRICOLA was held in great Reputation among the *English*, in Memory of CNEIUS JULIUS AGRICOLA, their Governour in the Reign of DOMITIAN.

MAR-

MARCUS AURELIUS, to quell the Commotions in *England*, made choice of CALFURNIUS, the Nephew of that famous AGRICOLA, that his very Name might produce a prosperous Issue. That Emperor's Philosophy foresaw, that he cou'd not do better, than to prefer one, whose *Ambition*, to maintain the Glory of his Ancestors, promis'd *Zeal* in his Service ; and whose *Name*, so much belov'd and fear'd by the *English*, promis'd *Success*. A Prince, who knows rightly how to make choice of his *Generals*, deserves the first Praise of their *Victories*.

The HISTORY.

“ AT the same time, the *Catians*, a
 “ *Northern* People, took up Arms against
 “ the *Romans* ; but MARCUS AURELIUS
 “ immediately dispatch'd AUFIDIUS VIC-
 “ TORINUS to their Confines, who soon
 “ oblig'd them to retreat.

The MORAL REFLECTION.

TWAS not the powerful Army of AUFIDIUS, which terrify'd the *Catians*, but the Surprise of his unexpected Arrival : he, who gains time over the Enemy, has already some *Advantage* ; and every *Advantage* is some *Victory* : neither will an Enemy be resolute in carrying on a War, who despairs of Conquest, before he sees his Adversary.

The HISTORY.

“ THE Soldiers of LUCIUS VERUS ha-
 “ ving brought over, in their Return from
 “ *Asia*, the *Pestilence* to *Rome*; and *Famine*,
 “ *Inundations* and *Earth-quakes* succeed-
 “ ing, not only in *Rome*, but in many other
 “ Parts of the Empire, MARCUS AURELIUS
 “ was not wanting to administer all that was
 “ requisite, from a vigilant and provident
 “ Prince.

The MORAL REFLECTION.

CALAMITIES, which come from the immediate Hand of Heaven, convince the People there's a Deity; and where they are firmly grafted in that Principle, a Sovereign rules with the more Safety. He has moreover another Advantage, which consists in the Recourse of the Distress'd to him for Relief: therefore the more bad Years happen, the more a Prince is render'd necessary.

The HISTORY.

“ OF all the Misfortunes which hap-
 “ pen'd, none so sensibly affected MARCUS
 “ AURELIUS, as the dissolute Course of
 “ Life of FAUSTINA, his Wife, whom, by
 “ no Endeavours, he cou'd reclaim. His
 “ Con-

“ Confidants advis’d him to cause her to
 “ be dispatch’d ; but he made answer, *That*
 “ *she was the Daughter of ANTONINUS :*
 “ and when they farther urg’d, that he
 “ ought at least to put her away, he reply’d,
 “ *That the Fortune he had with her, was*
 “ *the Roman Empire.*

The MORAL REFLECTION.

A good Action ought to be more lov’d,
 than an *ill* one hated : the *Benefit* he en-
 joy’d, was the *Roman Empire* : the *Pre-
 judice* he suffer’d, proceeded from the Weak-
 ness of *Woman*. The *Roman Empire* was
 the Gift of ANTONINUS : FAUSTINA, the
 Daughter of so glorious a Benefactor, at-
 ton’d her want of Merit, by the greatness
 of her Extraction. ’Twould have been
 shameful in a *Philosopher*, had the vicious
 Inclinations of a *Woman* disconcerted all
 his Virtues : ’twould have been still more
 shameful in a *Prince*, had he taken a Re-
 venge, that declar’d him subject to private
 Misfortunes.

The HISTORY.

“ THE *Sarmatians*, the *Vandals*, the
 “ *Marcomannians* and *Swedes*, made them-
 “ selves Masters of the two *Pannonia’s*,
 “ *Austria* and *Hungary*. MARCUS AU-
 “ RELIUS, and his Brother, march’d with

“ a

“ a very powerful Army to recover those
 “ places; and LUCIUS VERUS, being seiz’d
 “ with an Apoplectick Fit on the Road,
 “ died of it.

The MORAL REFLECTION.

MARCUS AURELIUS left not his Brother in *Rome*, because he shou’d not make the principal Figure there: he sent him not alone with the Army, because he knew him incapable of that Command. He entrusted him indeed with its Conduct, some years before, against the *Parthians*, tho’ addicted to Effeminacy; but then he knew, the Event of that War, was not of so much Consequence, as that of *Germany*; being in the Heart of the Empire. Where the Danger of a Kingdom lies at stake, it highly concerns a Prince to act in person.

The HISTORY.

“ DURING this War the Army suf-
 “ fer’d very much, both by the Plague, and for
 “ want of Money; but MARCUS AURELIUS
 “ dispos’d of his most valuable Plate and
 “ Jewels, in this Exigence, and resolv’d
 “ to persist in his Enterprize, till he had
 “ oblig’d the Enemies to come to a general
 “ Battle; which ending in his favour, he
 “ repair’d all his Losses, and return’d trium-
 “ phant to *Rome*.

The

The MORAL REFLECTION.

THE Oeconomy of a *private Man*, consists in heaping up, and preserving Riches, against Misfortunes: the Oeconomy of a *Prince*, whose Necessaries are always supply'd, consists in dissipating his private Treasures, for the Enlargement of his Dominions; which to accomplish, nothing seems profuse.

The HISTORY.

“WHILE MARCUS AURELIUS was im-
 “ ploy’d in *Germany*, AVIDIUS CASSIUS,
 “ Captain of the Legions in *Asia*, took
 “ that opportunity to revolt, and got him-
 “ self proclaim’d Emperor. MARCUS AU-
 “ RELIUS set forward to attack him; but
 “ before his arrival, AVIDIUS’s own Sol-
 “ diers kill’d him, and carry’d his Head to
 “ the Emperor, who seem’d displeas’d at
 “ it, saying, *They had robb’d him of the*
 “ *Power of exercising his Clemency*. He
 “ caus’d his Head to be honourably bury’d;
 “ gave half his Estate to the next Heir;
 “ and the other half to the publick Trea-
 “ sure, without reserving any part to him-
 “ self; and commanded, that none of his
 “ Sons and Kindred shou’d be excluded by
 “ the Magistrates.

The MORAL REFLECTION.

WHEN a Prince takes revenge on a Rebel, he ought to extinguish his Adherents, lest they shou'd grow powerful enough to extirpate himself; but when a Prince has us'd no Rigour, and notwithstanding the Rebel is remov'd without his knowledge, then his Accomplices may remain unpunish'd, without any dangerous Consequence to a Sovereign. The ill Success of AVIDIUS CASSIUS, serv'd to engage his Sons greater Fidelity, having experienc'd the bad Effects of Rebellion, by the Danger they were expos'd to, of losing their All. Whoever has felt the *Frowns* of Fortune, will be more cautious in preserving her *Smiles*.

The HISTORY.

“*MARCUS AURELIUS* being told, that AVIDIUS wou'd not have shew'd the same Clemency to him, had he been Conqueror; he answer'd, AVIDIUS *could not overcome me, because he had no Veneration for the Gods.*”

The MORAL REFLECTION.

'TIS most obvious, that a Prince who has, or at least professes no Religion, can propose no certainty in reigning; for where

Sovereignty is suppos'd to proceed only from human Industry, every bold and aspiring Man may become a Competitor in it.

The HISTORY.

“BEFORE any Affair was resolv'd on, relating to the Government, he communicated his Intentions to the Senate; saying, *It was more reasonable for him to adhere to the Counsel of so many wise Men, than for them to be directed by the arbitrary Authority of one Person.*

The MORAL REFLECTION.

HE, who reigns by the Counsel of others, is contented that others participate of his Power. This Condescension of MARCUS AURELIUS, pleas'd the Counsellors, and was a Security to his own Government: they were *all* deluded with *imaginary Sway*, while *he* only, *really* bore it.

The HISTORY.

“HE order'd, that a greater number of *Jews* shou'd be call'd to *Rome*, and tolerated the Persecution against the *Christians*.

The

The MORAL REFLECTION.

THIS Promotion of the *Jewish* Religion, in oppression of that of the *Christians*, shew'd at least, MARCUS AURELIUS had not abandon'd all sense of a Church: those Princes who profess all *Religions*, give room to suspect they believe *none*.

The HISTORY.

“ HE went into the *East*, to regulate
 “ the Affairs of that Government, which
 “ he left to the Command of PERTINAX.
 “ After that, he return'd into *Italy*, where,
 “ finding his Wife FAUSTINA dead, he or-
 “ der'd a magnificent Monument to be
 “ built, in her honour.

The MORAL REFLECTION.

MARCUS AURELIUS paid great Honour to the Memory of FAUSTINA, to cloak the knowledge he had of her many great Frailties: he, that can't, or is not inclin'd to take *Revenge*, ought not to seem *offended*; neither is there a better way to *conceal Resentment*, than by doing *Honour* to an *Adversary*.

The HISTORY.

“ THE *Germans* revolting a second
 “ time, MARCUS AURELIUS went again
 “ with

“ with a powerful Army to quell them.
 “ After having prosecuted the War, with
 “ the utmost Vigour, for the space of three
 “ years, he was seiz’d with a malignant
 “ Fever; of which he died in a few days,
 “ his Fate having been hasten’d by his own
 “ Son’s corruption of the Physicians, with-
 “ out appearing any ways mov’d at their
 “ Wickedness, or creating the least Alte-
 “ ration in his Mind. He was 58 years
 “ of age; reign’d almost 19; and expir’d
 “ 183 years after the Birth of our *Blessed*
 “ *Redeemer*.

The MORAL REFLECTION.

A Prince, who desires to *die* as becomes
 a *Sovereign*, let him *end his days* like a
Philosopher: to *die*, is *natural*; to be *pre-*
par’d for death, is *Virtue*. MARCUS AU-
 RELIUS was not tempted to inflict the Pu-
 nishment, due to the Parricide, his Son,
 chusing rather to have an ungrateful and
 disobedient Son, than to be utterly de-
 priv’d of one; because, in spite of the *Un-*
naturalness of the *Son*, there still liv’d the
Tenderness of a *Father*; and that Tender-
 ness made him hope, that in the Succession
 of COMMODUS, his Offspring might rege-
 nerate that *Virtue*, which he had extinguish’d
 in himself. The *impious Device* of COM-
 MODUS, did the Execution of a Rheum, of
 an Imposthume, of a Gout, and of a Fe-


ver : the *Philosophy* of MARCUS AURELIUS bore the execrable Wickedness of his Son, with that Patience, Philosophers support a common Disease. COMMODUS was eager for the Enjoyment of the Empire : MARCUS AURELIUS to be dispossest'd of it. The *one* was *ambitious* of reigning ; the *other* quite cloy'd with it. Some submit to Death, because 'tis *unavoidable* ; but MARCUS AURELIUS, because he *chose* it.





COMMODUS. XVIII.

The HISTORY.

“  **COMMODOUS** was 19 years
 “ of age when he succeeded his
 “ Father. After having pur-
 “ chas'd a dishonourable Peace
 “ of the *Germans*, he went to *Rome*,
 “ where he immediately gave himself up
 “ to a scandalous way of living, maintain-
 “ ing in his Palace three hundred young
 “ Women, and as many Boys, to gratify
 “ his infamous Pleasures.

The MORAL REFLECTION.

BEHOLD where the Impatience of
COMMODOUS for reigning tended: he wan-
 ted to remove his *Father*, not to be under
Subjection; and to be a *Prince*, not to be
 restrain'd by the *Laws*. He despis'd the
Glory of his Arms, to give the whole Tri-
 umph to his *Senses*; and was greatly cri-
 minal to become a Prince, thinking, like

the Vulgar, that the Fortune of a Prince, consists in the Impunity of Sinning.

The HISTORY.

“ A Conspiracy being form’d against
 “ COMMODUS, QUINTIANUS, the Ring-leader
 “ of the Combination, assaulted him with
 “ a Poniard, saying, *this the Senate sends*
 “ *thee*; but COMMODUS avoiding the Blow,
 “ QUINTIANUS was seiz’d by the Guards,
 “ conducted to Prison, and afterwards con-
 “ demn’d to die, with the rest of the Con-
 “ spirators; among whom were found LU-
 “ CILLA, his own Sister, and POMPEIA-
 “ NUS, his Brother-in-Law.

The MORAL REFLECTION.

COMMODUS having offended innumerable Roman Families, in the abuse of their Offspring; and not being of that vile opinion, that the Favour of a Prince ought to be procur’d by Flattery and Prostitution, they became, from Subjects, his Accusers, to whom the Publick render’d Justice. The Words of QUINTIANUS seem’d to declare him degraded of the Imperial Dignity; for by saying, *This the Senate sends thee*, was the same thing as to tell him, *Thou art no longer Prince*.

The HISTORY.

“ *PERENNIUS*, the Favourite
 “ of *COMMODUS*, and the Captain of his
 “ Guards, improving this occasion to his
 “ own Advantage, caus’d feveral of the
 “ moſt wealthy Perſons in *Rome* to be
 “ falſly accus’d ; converted their Poſſeſſions
 “ to his own uſe ; and after having heap’d
 “ up immenſe Riches, attempted to be-
 “ come Emperor ; but his Deſigns being
 “ diſcover’d by *COMMODUS*, he order’d both
 “ him and his Son to be put to death.

The MORAL REFLECTION.

A Prince, who is addicted to vicious
 Courſes, ought to make choice of good
 Miniſters ; for if they ſerve him not out of
Love, they will out of *Fidelity* : if they
 deteſt his *Morals*, they will pay due Ve-
 neration to his *Character* ; and do Juſtice
 to the Subjects, to make them bear the
 more with the Faults of their Maſter ; ſo
 that the People, tho’ diſſatisfy’d with his
Perſon, may be contented with his Go-
 vernment.

The HISTORY.

“ *CLEANDRUS* ſucceeded *PE-*
 “ *RENNIUS* in the Favour of *COMMODUS*.

“ He was known to be cruel ; a Person
 “ of most corrupted Morals ; and so much
 “ hated by the People, that one day being
 “ assembled in a riotous manner, they went
 “ to the Country-Seat of COMMODUS, and
 “ boldly demanded the Head of CLEAN-
 “ DRUS, whom he resign’d to their Fury,
 “ to avoid the Danger of that Tumult,

The MORAL REFLECTION.

SINCE COMMODUS had satiated the
 Rage of the Populace, by the Death of
 CLEANDRUS, for the Safety of his own Life,
 he ought to have severely punish’d the Heads
 of that Insurrection, for the Preservation
 of the Imperial Dignity ; because, where
 Violence produces a prosperous Issue against
 a Prince, it renders him subject to every
 rash and seditious Person ; and when once
 the *Multitude* are persuaded of their Power
 over a *Sovereign*, a *Sovereign* is no longer
 Master of the *Multitude*.

The HISTORY.

“ AFTER the Death of CLEANDRUS,
 “ the two other Favourites he made choice
 “ of, were, JULIANUS and REGILIUS, who
 “ dispos’d of Magistracies for Bribes, and
 “ then caus’d the Purchasers to be mur-
 “ der’d, that they might sell them again
 “ to others. Numberless were their clan-
 “ destine

“ destine and wicked Practices, for which
 “ COMMODUS order’d them to be put to
 “ death, with several others of his Mini-
 “ sters.

The MORAL REFLECTION.

“ THE death of these two Ministers, was
 not an Act of *Justice*, but of *Fear* in COM-
 MODUS; who intended, by their Sacrifice,
 to free himself from the hatred of the Peo-
 ple, and to prevent a Violence, which he
 foresaw, like that of CLEANDRUS; or, per-
 haps he chose to advance the worst Men
 to the first Places in the Empire, only to
 betray, and make away with them.

The HISTORY.

“ IN complaisance to MARTIA, whom
 “ he lov’d above all his other Concubines,
 “ he us’d to go clad in a *Lion’s Skin*, as
 “ HERCULES is represented; and sometimes
 “ dress’d like an *Amazon*, causing his
 “ Hair to be put up in Curls, and dy’d of
 “ a light Chestnut, with several other such
 “ like Follies.

The MORAL REFLECTION.

THESE Extravagancies of COMMODUS,
 had their private Ends; for perceiving his
 Government was hated by the People, on
 account of the numberless Murders, which

daily happen'd, he endeavour'd to convince the common Opinion, that his Ministers contriv'd them without his *Knowledge*, by shewing he was wholly taken up with *Love*; and to banish from their Ideas, the Character of being *fierce* and *cruel*, he made himself be thought too much inclin'd to *Effeminacy*. How far do the dissolute Courses of a Prince debase him! he must forfeit his *Reason*, for the security of his *Life*.

The HISTORY.

“ *MARTIA* finding one day in the
 “ Cabinet of *COMMODOUS*, a List of the
 “ Persons, he design'd to put to death,
 “ read her own Name among the rest, which
 “ so much terrify'd her, that she immedi-
 “ ately gave him Poison. Soon after,
 “ *COMMODOUS* began to vomit, and *MAR-*
 “ *TIA* fearing he shou'd throw up the Poi-
 “ son, shew'd the List to several, whose
 “ Names were inserted; on which *NAR-*
 “ *CISSUS*, one among them, was prevail'd
 “ on to stab him while he was vomiting.
 “ He died in the 32d year of his Age;
 “ in the 11th of his Reign; and 194 years
 “ after the Birth of *CHRIST*.

The


The MORAL REFLECTION.

WOMEN, who are allow'd to enter the Cabinets of Princes, prove oftentimes their Ruin: their *Weakness* renders them *excessively curious*; and their *excessive Curiosity* opens a way to *Treachery*.



PUBLIUS HÆLVIUS
PERTINAX. XIX.

The HISTORY.

“  LIUS LETUS, Captain of
 “ the *Prætorian* Bands, and one
 “ of the Accomplices of the As-
 “ sassination of COMMODUS, went
 “ to the House of PERTINAX, Præfect of
 “ *Rome*, at Midnight, before the Death of
 “ the Emperor was divulg'd. PERTINAX
 “ being disturb'd at so unseasonable an
 “ hour, thought he was sent to murder
 “ him; and therefore said to him with an
 “ undaunted Courage, *Execute the Will of*
 “ *thy Master*: but LETUS made answer,
 “ on the contrary, he was come to offer
 “ him the Empire; related what had hap-
 “ pen'd, and then conducted him to the
 “ Soldiers Quarters.

The MORAL REFLECTION.

GREAT *Virtues*, in great *Courts*, are
 expos'd to great *Danger*, and are also liable
 to

to great *Fortune*. *Distant from Court*, PERTINAX might have liv'd secure of his *Life*; but *at Court*, he liv'd in hopes of *reigning*. To Men of large Talents, *Hope*, attended with *Danger*, is preferable to *Safety* without *Glory*: they esteem nothing a Merit, but the Conquest of Difficulties. Out of *Rome*, PERTINAX wou'd have pass'd his days, as an *honest Man*; but dwelling there, he spent them, as a *Prince*.

The HISTORY.

“PERTINAX was the Son of a
 “Freed-Slave, who was a poor Mercer in
 “*Rome*. He kept a Grammar School,
 “then became a Pleader of Causes; after
 “that, engaging himself in a Military Life,
 “he arriv'd by Degrees, to the chief Com-
 “mand; and lastly attain'd the Præfectship
 “of *Rome*; all which Preferments, he ac-
 “quir'd by Dint of Merit only.

The MORAL REFLECTION.

HEREDITARY Government undoubtedly contributes most to the *Publick* Welfare of a Kingdom; because, as it neither leaves room for Emulation in Competitors, nor any Plea for Discord or Faction to ensue, so consequently it produces a perfect Harmony among the People, and secures them the full Enjoyment of their
 Pos-

Possessions, without Disturbance: but *Elective* Government tends most to the *Private* Interest of a Nation; because then, every Subject may aspire at the Diadem.

The HISTORY.

“ *PERTINAX* wou’d not suffer his
 “ Soldiers to publish his Accession to the
 “ Empire, till the Senate had first approv’d
 “ it; whose Consent was readily granted,
 “ they being well acquainted with his Pru-
 “ dence, Goodness and Valour.

The MORAL REFLECTION.

PERTINAX’s Resolution of first procuring the Consent of the Senate, e’er he ascended the Throne, gave the Soldiery at Court to understand, that they were not sufficient to create lawful Emperors, and that the Senate claim’d more justly that Authority. Thus all wise Princes act: they first encourage Equity, and then their own Interest.

The HISTORY.

“ THE Senate conferring the Title of
 “ *CÆSAR* on his Son, and that of *AUGUSTA*
 “ on his Wife, *PERTINAX* accepted of the
 “ latter, saying, she was a Woman de-
 “ serving of that Honour; but refus’d the
 former,

“ *former*, saying, his Son ought first to
 “ make himself worthy of that high Title.

The MORAL REFLECTION.

A S the bestowing of Titles supposes a Superiority, the Senate readily laid hold of the favourable opportunity of augmenting their own Authority, by conferring them on the Emperor's Family. PERTINAX perceiving the View they had in it, suffer'd his Wife to enjoy the Title, because it was only a Name, without the Connection of any Power; but refus'd his Son's Acceptance of the Name of CÆSAR, because, that Character carried with it Colleague, and then Successor in the Empire: a Prerogative, which belong'd to him, and not to the Senate.

The HISTORY.

“ THE *first* Step PERTINAX took, prov'd
 “ likewise the *last*; for he endeavouring
 “ to reform the intolerable Licentiousness
 “ of his Guards, accusom'd to commit all
 “ manner of Impieties, under COMMODUS,
 “ not only with Impunity, but with his
 “ Encouragement, they wou'd not be re-
 “ strain'd by the Laws of *Pertinax*, and
 “ went in a tumultuous Body to the Pa-
 “ lace.

The MORAL REFLECTION.

THE Reformation of Abuses may be accomplish'd in a twofold manner: First, by Laws, which prohibit all Actions, opposite to the Will of the Prince: Secondly, by punishing the first Delinquent, that from the Example of a particular Person, the whole may be reclaim'd. This last method is the safest; because the Punishment of a single Person, is only felt by him, who undergoes it: he is indifferent to many; a Stranger to some, and very often hated by others; but a Reformation, by virtue of the Laws, affects the whole Party at once; whence it may be reasonably inferr'd, that their united Resentment, feeling itself formidable, wou'd beget Sedition.

The HISTORY.

“ THE Emperor's Friends appriz'd him
 “ of the Tumult, and advis'd him to make
 “ his Escape; but instead of that, he went
 “ with Intrepidity to meet them, exposing
 “ to them the Infamy of that Violence,
 “ with such Force of Argument and Gravity,
 “ that they immediately submitted,
 “ and were astonish'd at his Reasoning;
 “ when another Band suddenly join'd the
 “ rest, arm'd with Lances, which they level'd
 “ at his Person. PERTINAX perceiving

“ceiving this, cover’d his Face, and suf-
 “fer’d himself to be murder’d, without
 “shewing the least marks of Fear.

The MORAL REFLECTION.

‘AS the *strongest Man* is not able to
conquer all, nor the *handsomest* to *please*
all; so is it equally impossible for the most
eloquent to *persuade all*. PERTINAX had
 the Art to confound the major part of the
 seditious Soldiers, but the few, that remain’d
 resolute, were sufficient to murder him.
 Those Virtues ought to be practis’d, which
 are annex’d to Life; because, that Virtue,
 which endangers Life, has this Defect, it
 renders it the *last*, and deprives the Author
 of exercising many others. He therefore
 is only laudable, who despises Death, when
 his Care for Life wou’d be inconsistent with
 his Honour.

The HISTORY.

“PERTINAX was 70 years of
 “Age; reign’d about three Months, and
 “died 195 years after the Birth of our
 “LORD. He left a Son and Daughter, and
 “was extremely lamented by all the Peo-
 “ple, who were furiously exasperated a-
 “gainst the Assassins, and went in search
 “of them; but being retir’d to their Quar-
 “ters, they fortify’d themselves in oppo-
 “sition to the Populace. *The*

The MORAL REFLECTION.

A Prince's Guards ought to be *superior* in Strength to the *People*, but *inferior* to *himself*; and as a Prince has no more personal Strength, than another Man, he ought to have recourse to Industry and Cunning, which consist in keeping the Guards always divided. Let there be *Division* among the *Captains*, independant one of another: let there be *Division* in the Diversity of the *Nation*: let there be *Division* in the *Rivalship* of their *Posts*. Thus, every Guard will be faithful, where the one is diffident of the other.



DIDIUS



DIDIUS JULIANUS. XX.

The HISTORY.

“ **T**HE *Prætorians* perceiving
 “ the People durst not attack
 “ their Quarters, publish’d thro’
 “ *Rome*, that they wou’d con-
 “ fer the Empire on him, who
 “ shou’d bid most Money for it. On
 “ this Declaration, Sulpitanus, the Præ-
 “ fect, and Julianus, one of the princi-
 “ pal Citizens, who were the wealthiest
 “ Persons in *Rome*, offer’d vast Sums.
 “ Sulpitanus was rejected, for being the
 “ Son-in-Law of PERTINAX, and JULIANUS
 “ was receiv’d into their Quarters, and de-
 “ clar’d Emperor.

The MORAL REFLECTION.

THE Soldiers not being punish’d for
 the Murder of PERTINAX, ran into Extra-
 vagancies, yet more enormous, in exposing
 to

to publick Sale, the first Dignity of the World. A Crime which goes unpunish'd, commonly produces others of a more heinous Nature: how deplorable therefore is that Government, in which Offences are committed with Impunity!

The HISTORY.

“FROM thence the Soldiers conduct-
 “ ed him, in Line of Battle, to the Se-
 “ nate, where he was acknowledg'd Em-
 “ peror, and his Son-in-Law, CORNELIUS
 “ REPENTINUS, declar'd Præfect, deposing
 “ SULPITIANUS from that Dignity. Not-
 “ withstanding this, the Populace were so far
 “ from applauding him, that they receiv'd
 “ him with Reproaches, and the most op-
 “ probrious Treatment.

The MORAL REFLECTION.

THE Senate accepted of JULIANUS, being compos'd of Persons enjoying large Possessions, whose chief Care was to avoid Commotions, for their's and their Families Preservation; but the Common-People having little to lose, wanted not Courage to shew their Dissatisfaction. Where Subjects are happy in an Affluence of Fortune, 'tis advantageous to the Prince: he may then command with the greater certainty of being obey'd, lest their refusal shou'd incur a Confiscation.

The

The HISTORY.

“ AS JULIANUS went one day to the
 “ Circus, to behold the publick Shews,
 “ the People cry’d out aloud; PERSENIUS
 “ NERO! *come to our Assistance.* PERSE-
 “ NIUS NERO, who was Vice-Consul of
 “ Asia, hearing of the great Esteem the
 “ Roman People profess’d for him, got him-
 “ self proclaim’d Emperor by his Legions,
 “ and was complimented as such, by the
 “ Kings of Asia. JULIANUS was insensible
 “ to these Reports, and thought of nothing
 “ but Feasts and Entertainments.

The MORAL REFLECTION.

IT may sometimes be Policy to despise
 private Injuries; but never those of the
 People, who, *unchastis’d*, think themselves
fear’d; and when once they imagine them-
 selves awful to him that governs, the *Peo-
 ple* reign as *Prince*, and the *Prince* be-
 comes one of the *People*.

The HISTORY.

“ SEPTIMIUS SEVERUS, Cap-
 “ tain of the Legions in Germany, was
 “ likewise proclaim’d Emperor, and march’d
 “ towards Rome to be confirm’d by the
 “ Senate. JULIANUS being rous’d at this

“ News, wou’d have made defensive Preparations; but not having fully satisfy’d his Promise to the *Prætorian Cohorts*, they shew’d no marks of readiness to support his Pretensions.

The MORAL REFLECTION.

SEVERUS perceiving, that *JULIANUS*, thro’ the Hatred of the *Romans*, had no *People*; that thro’ the Rebellion of *PERSENIUS*, he had no *Army*; and that thro’ the Disaffection of the Guards, he had no *Defence*, was assur’d of the Empire; especially, as *PERSENIUS* being at that distance, wou’d chuse rather to be his *Subject*, than *Enemy*. The Misfortunes of *private Persons*, create *Compassion*: those of *Princes* serve a *Turn*.

The HISTORY.

“ *SEPTIMIUS SEVERUS*, being arriv’d in *Italy*, was acknowledg’d, where-ever he pass’d, as Emperor. On this, *JULIANUS* dispatch’d Ambassadors to signify to him, that he wou’d declare him his Colleague; but *SEVERUS* refus’d the Offer, saying, he wou’d be Emperor alone.

The

The MORAL REFLECTION.

HAD SEPTIMIUS SEVERUS accepted the Proposal of being Colleague, he wou'd have given the Empire to JULIANUS, since he was no longer able to sustain it, without his Protection; but SEVERUS repair'd to *Rome*, to create *himself* Emperor, not to secure *another* in the Title; neither did he design to *bestow* that, which he pretended to acquire by *Force*. He who is not capable of reigning *alone*, deserves not *any Part* of a Kingdom.

The HISTORY.

“ SOME of SEPTIMIUS's Men went
 “ privately by Night into *Rome*, in order
 “ to influence the People to his Interest, who
 “ were the more easily gain'd, as they per-
 “ ceiv'd PERSENIUS NERO made no Prepa-
 “ rations to come into *Italy*.

The MORAL REFLECTION.

THE great Reputation PERSENIUS had acquir'd in *Rome*, gave more Uneasiness to SEVERUS, than the Presence of JULIANUS, who was reduc'd to so desperate an Ebb, that Contempt alone was sufficient to overcome him; whereas, had PERSENIUS only been on the Road, SEVERUS wou'd have found a great deal of Difficulty to enter

Rome. In *Hereditary* States, remote Governments are the least to be fear'd: Their Distance from the Court, gives the Governours the Authority and Veneration of a Prince; but in *elective* States, the nearer those Dignities are to the Throne, the more liable their Possessors are to attempt ascending it.

The HISTORY.

“ JULIANUS intreated the Senate
 “ to dispatch the *vestal* Virgins, to set on
 “ foot a Treaty of some Accommodation
 “ with SEPTIMIUS; to whom the Senate
 “ made Answer: *That he who had not*
 “ *Courage to take up Arms, in Defence of*
 “ *the Empire, deserv'd not the Name of*
 “ *Emperor.*”

The MORAL REFLECTION.

A Kingdom is an Inheritance so much coveted, that much fewer are those, who attain it by Force, than those, who wish the Power of doing the same; neither can this Wish be suppress'd in any one, but by the Reputation of another's superior Power. Hence arises the Necessity petty Princes have to be protected by great ones; it creates Respect in other Potentates. A Prince, who is not in a state of waging *War*, let him not hope to enjoy *Peace*.

The

The HISTORY.

“ THE Senators spread a Report, that
 “ JULIANUS had poison’d himself, and at
 “ the same time sent Assassins to murder
 “ him, who found him accompany’d with
 “ his Friends, bewailing his unhappy Fate.
 “ He was kill’d in the 57th Year of his Age,
 “ in the 7th Month of his Reign, and 195
 “ Years after the Birth of JESUS CHRIST.

The MORAL REFLECTION.


MISFORTUNES are like Shadows,
 great or little, according to the Bigness of
 the Body. If *private Persons* lose their
 Substance, they remain miserable, yet still
 enjoy Life, but when a *Prince* loses a King-
 dom, his Troubles are so weighty, that
 Death is unavoidably annex’d to them. Hence
 it is, that reigning produces so much Jeal-
 ousy: Princes know, they no sooner cease
 to govern, than they cease to live.





SEPTIMIUS SEVERUS. XXI.

The HISTORY.

“  *EVERUS* being approach'd
 “ near *Rome*, with his Army,
 “ the Senate dispatch'd Ambassa-
 “ dors with the Banners of the
 “ Empire to congratulate him. On this,
 “ he sent orders to the *Prætorian* Bands,
 “ that they shou'd meet him unarm'd, as a
 “ Mark of Peace. They accordingly came,
 “ and *SEVERUS* surrounded them in the
 “ midst of his Army, giving them a severe
 “ Reprimand, both for the Murder of *PER-*
 “ *TINAX*, and so scandalously offering the
 “ Empire to sale. After that, he caus'd
 “ them to be stript; degraded of the Digni-
 “ ty of a Soldier; and then banish'd them
 “ 100 Miles from *Rome*.

The

The MORAL REFLECTION.

All the Emperors were sensible, how necessary it was to curb the intolerable Insolence of the *Prætorian* Bands, so accus-tom'd to wash their Hands in the Blood of their Sovereigns; yet, as they form'd so powerful a Body, as thirty thousand *Romans*, none cou'd ever find the means to remedy it. The Masculine Resolution of SEVERUS, to punish them all at once, reminds Princes, that they may *do*, what they *will*, when they have Courage to *attempt* what they *may*.

The HISTORY.

“ *SEVERUS* enter'd *Rome* in a
 “ Military Order, with great Pomp and
 “ Magnificence; then excus'd himself, in
 “ very obliging Terms to the Senate, for
 “ having assum'd the Title of Emperor in
 “ *Germany*, alledging, that it proceeded from
 “ his Zeal to deliver them from *JULIANUS*'s
 “ infamous Manner of acquiring the Imperial
 “ Dignity. He also order'd, that the Func-
 “ ral of *PERTINAX* shou'd be immediately
 “ celebrated with all the Honours and Dis-
 “ tinctions, due to the Character of a *Ro-*
 “ *man* Emperor.

The MORAL REFLECTION.

AFTER a signal Act of *Power*, an Act of *Modesty* testify'd, that SEVERUS re-spected the Senate more out of *Complaisance*,

than *Fear*. He strove to convince every one, that he cou'd be both *mild* and *severe*, as necessity requir'd, that none might ever presume to abuse his *Mildness*, or doubt of his *Severity*. He shew'd the *Guilty* he cou'd *chastise*; and the *Innocent*, he cou'd *recompense*.

The HISTORY.

“ HE oblig'd the Senate to pay the same
 “ Veneration and Worship to *Commodus*,
 “ as was shewn to the Gods; and renew'd
 “ the Memory of his Actions and Titles.

The MORAL REFLECTION.

THE first thing *SEVERUS* undertook on his Accession, was to procure a due Regard for the Imperial Dignity, so often undervalu'd, both by the Soldiers, Senate and *Roman* People. He punish'd the Insolence of the *Prætorians*, by degrading and banishing them; and mortify'd the Senate, by obliging them to the Worship of *Commodus*, whose death they had decreed; not that he was inclin'd to approve the unworthy Actions of that Emperor, but because he thought the Senate assum'd too great Authority in judging a Prince, who, tho' vicious in his Morals, shou'd always be rever'd for the sake of his Character.

The HISTORY.

A "HE marry'd his two Daughters to
" PROBUS and ÆTIUS, two of the most
" eminent among the *Romans*, whom he
" afterwards created Consuls.

The MORAL REFLECTION.

DAUGHTERS, who are in a State
of Marriage, too often take up a Father,
invested with Sovereign Power, that time,
which might be employ'd in Affairs of Go-
vernment: therefore, as soon as SEVERUS
became *Monarch*, he resolv'd nothing but
the *Monarchy* shou'd engross his Thoughts.
He, whose Business it is to watch over pub-
lick Affairs, ought first to regulate those
of his own Family.

The HISTORY.

" HE remain'd but thirty days in *Rome*,
" and in that time, gave such good Di-
" rections for the Preservation of Plenty,
" that during his Reign, there was always
" Provision anticipated for five Years; nei-
" ther was Money ever wanting to carry
" on any Enterprize whatever.

The MORAL REFLECTION.

AS SEVERUS was oblig'd to quit *Rome*,
he shou'd have left a Garrison there, for
the

the Security of his Residence ; but he chose to entrust it to the Inhabitants, having made himself as many Friends, as there were Men, by leaving them a sufficiency of Bread. A People, accusom'd to live on little, are contented with little ; and delighting more to enjoy, than to raise Troubles, they leave to others the Tranquillity of *reigning*, where they find no Difficulty in *living*.

The HISTORY.

“ WHILE SEPTIMIUS was on his march
 “ into *Asia* to oppose PERSENIUS, he no-
 “ minated CLODIUS ALBINUS, Governour
 “ of *England*, his Colleague ; for being
 “ the greatest *Roman* then living, he was
 “ afraid, lest he shou'd improve the Advan-
 “ tage of his Absence into a Revolt.

The MORAL REFLECTION.

TO shew Clemency to factious-spirited Persons, after having broach'd their Seditious, is rather *Weakness*, than *Mercy* in a Prince : it discovers a Timidity of chastising them ; and every Fear speaks a want of Power : 'tis much more prudent therefore to shew them Mercy in the Infancy of their Errors : it may bring back their Affections ; since those, concern'd in their Troubles, will admire the Conduct of a Prince, who

removes the occasion of Punishment, by taking away that of offending.

The HISTORY.

“ HE also sent several of his Captains
 “ to guard the Passes of *Europe* and Lesser
 “ *Asia*; and likewise to demand the As-
 “ sistance of the Kings of *Armenia* and
 “ *Parthia*; as he did in like manner to
 “ divers of the *Eastern* Tetrarchs, his
 “ Friends.

The MORAL REFLECTION.

SEVERUS did not want to reduce *PERSENIUS* by the help of any other Troops, than those of his own Armies, but wanted to procure *Allies*, to prevent *PERSENIUS* from engaging their *Friendship*: he oppress'd him rather by way of Negotiation, than by that of Arms, not to reinforce *himself*, but to weaken his *Competitor*. Besides, the *Parthians* espousing his Interest against *PERSENIUS*, produc'd this Effect: Had the *Parthians* prov'd Conquerors, *PERSENIUS* cou'd no longer have maintain'd the usurp'd Title of Emperor; had *PERSENIUS* got the better, a profess'd Enemy to the *Roman* Empire, wou'd have been defeated; so that, which way soever the *Victory* happen'd, *SEVERUS* only was sure of *conquering*.

The HISTORY.

“ *SEVERUS* having enter’d *Asia*
 “ with a formidable Army, to attack *EMI-*
 “ *LIANUS*, *PERSENIUS*’s General, he oblig’d
 “ him to give Battle, and gain’d it.

The MORAL REFLECTION.

“ *WHEN* the first Enterprize in War
 proves successful, the Event may be sup-
 pos’d prosperous: it creates a Terror in the
 Enemy; and an Enemy, who fears, is half
 defeated. A Conqueror, who acquires
 Fame and Valour at his first setting out,
 carries *one Army* in his *Name*, and *another*
 in the Dependance on his *good Fortune*.

The HISTORY.

“ *PERSENIUS* waited to give *SE-*
 “ *VERUS* Battle in *Sicily*, and in that very
 “ Field, where *ALEXANDER* overthrew *DA-*
 “ *RIUS*. There ensu’d the most terrible
 “ and bloody Engagement ever was known.
 “ At length, *PERSENIUS* was worsted; his
 “ Head cut off by one of *SEVERUS*’s Sol-
 “ diers, and carry’d on the Point of a Lance
 “ thro’ the Camp.

The MORAL REFLECTION.

THIS Field, twice cover’d with so much
 human Blood, shews plainly how precious

a Jewel a Kingdom is: in all Ages, the loss of so many millions of Souls, has not been regretted, when it tended to the introducing, or maintaining one Person in the Character of Prince. Yet shou'd reigning be abolish'd, what wou'd become of the World? all human Society wou'd cease: where none had a Right to be superior, each wou'd assume an Authority over the other; and where perpetual Dissensions are among Men, they wou'd live no longer as such.

The HISTORY.

“ *SEVERUS* remaining victorious,
“ put several of the Adversary's Party to
“ the Sword, who had surviv'd the Battle;
“ order'd the City of *Antioch*, where *PER-*
“ *SENIUS* had made his Residence, to be
“ destroy'd; and banish'd his Wife and
“ Children from *Rome*, whom he after-
“ wards caus'd to be put to death.

The MORAL REFLECTION.

THO' the *Person* of *PERSENIUS* was dead, yet his *Memory* still liv'd in the Minds of his Friends and Children; who, being well instructed in the Art of reigning, and brought up big with the Hopes of Principality, were consequently liable to imitate his Actions: therefore *SEVERUS*, to remove that Apprehension, made away with all his
Friends

Friends and Progeny, that PERSENIUS might be totally extirpated.

The HISTORY.

“ HE gave large Recompences to such
 “ as had been serviceable in the War, and
 “ repair’d the Losses, several Cities had su-
 “ stain’d by PERSENIUS’s Arms.

The MORAL REFLECTION.

WHEN Commotions happen, the faithful Soldier’s Præmium is a Punishment to Rebels: they are not only overcome by the Arms of their Prince, but likewise tortur’d with Envy at the better Fortune of their Companions. Thus, SEVERUS put an end to the War, by Dint of the *Sword*, and confirm’d his Revenge, by Dint of *Money*. This affords a valuable Lesson to all great Persons: to make use of a *Virtue*, instead of a *Passion*, for the chastisement of an Offence.

The HISTORY.

“ THE *Parthians* and *Persians*, who
 “ had favour’d PERSENIUS, prosecuted the
 “ War against SEVERUS; but he defeated
 “ them in several Engagements, and ex-
 “ tended considerably, by his Victories, the
 “ Limits of the *Roman* Empire; neither
 “ did

“ did he quit the *East*, till he had regulated the Governments, and render’d those
“ Provinces in Tranquillity.

The MORAL REFLECTION.

TO return to *Rome* in Triumph over PERSENIUS, was certainly odious to the *Romans*, as it reminded them of the bloody Slaughter of their Countrymen by a Stranger, SEVERUS being a Native of *Africa*: however, he resolv’d to go loaded with the rich Spoils of the *Barbarians*, in hopes to render his Presence grateful, and himself look’d on, not as the *Destroyer* of the Legions of PERSENIUS, but as an *Enlarger* of the Imperial Confines; being sensible how great an Influence a fine Title has over the Minds of Men.

The HISTORY.

“ SEVERUS, at his Return to *Europe*,
“ was refus’d Entrance into the City of
“ *Byzantium*, on which, he order’d it to
“ be destroy’d.

The MORAL REFLECTION.

THOSE Crimes, which give a bad Example, ought to be punish’d in an exemplary manner; and when they are such, as favour of Presumption against a Prince, they can’t be said to be punish’d *justly*, without
being

being punish'd *severely*. *Private* Offences are commonly remedy'd by the Fears of what may *ensue*: *Publick* ones require a *present* Chastisement, and full of Terrour.

The HISTORY.

“ HE persecuted the *Christians* with so much Cruelty, and put to death so great numbers of them, that this Persecution was one of the greatest, the *Christian* Religion ever underwent.

The MORAL REFLECTION.

THAT Religion was insupportable to *Pagan* Princes, which did not derive its Law from their Laws; and which, on the contrary, in Point of Faith, was directly opposite, without Fear of Punishment, not only to their Princes, but also to their Gods. That Government is only free from Troubles, where a *Prince* either receives his Religion from the *People*, or the *People* embrace that of the *Prince*.

The HISTORY.

“ BEING arriv'd at *Rome*, he conferr'd the Title of CÆSAR on his eldest Son BASSIANUS ANTONINUS CARACALLA; then set forward to oppose CLODIUS ALBINUS, who had been proclaim'd
“ Em-

“ Emperor in *England*, by a private Cor-
 “ ruption of his Legions. Meeting him in
 “ *France*, near *Lyons*, they came to a
 “ bloody Battle ; where the Victory at first
 “ seem’d to favour ALBINUS, SEVERUS be-
 “ ing suppos’d to be kill’d by a Fall from
 “ his Horse ; but the Engagement being
 “ vigorously sustain’d by LEON, his Gene-
 “ ral, till the Emperor had recover’d Strength
 “ enough to appear again in the Combat,
 “ ALBINUS was at last utterly defeated,
 “ whose Head being cut off, SEVERUS caus’d
 “ it to be expos’d to View in one of the pub-
 “ lick Places of *Rome*, and his Body to be
 “ thrown into the *Rodanus*.

The MORAL REFLECTION.

HAD ALBINUS overcome SEVERUS, with
 what Glory wou’d he not have appear’d in
Rome ! But as he was subdu’d, how igno-
 miniously was his Head expos’d ! Extraor-
 dinary Attempts admit of no Medium in
 their Catastrophe : he, who aims to engross
 the whole Earth to himself, is excluded, if
 he fails, from the least part of what he with
 so much Presumption aspir’d after. The
 losing Party are always the Traitors ; and
 the Extremity of any thing, is attended with
 the most elevated Glory, or most total De-
 struction.

The HISTORY.

“ THE Cabinet of ALBINUS being examin’d, there were found several Letters
 “ from the Senators, and other noble *Romans*, containing Promises of Assistance.
 “ As soon as SEVERUS arriv’d at *Rome*,
 “ he order’d them all to be put to death;
 “ confiscated their Estates; distributed them
 “ among his Friends and Favourites, and
 “ paid his Soldiers liberally.

The MORAL REFLECTION.

HE, who punishes many, ought to reward an equal number, to counterballance the Disaffection of the Malecontents; and he, who is capable of Corruption, will rejoice at a Prince’s Severity, since it lays him under the Necessity of being liberal. A *mild* Prince is secure of the Affection of his Subjects: a *rigid* one, who is belov’d but by part of them, must gain the other, by Force of Favour and Donations.

The HISTORY.

“ HE made PLACIUS, his Favourite and
 “ Countryman, Præfect of the Prætorian
 “ Bands; also made choice of his Daughter
 “ PLAUTINA, for the Wife of his Son BAS-
 “ SIANUS CÆSAR, whom he declar’d his
 “ Col-

“ Collegue; and amus’d the People with
 “ causing Money to be thrown among them,
 “ with several Feasts, and particularly by
 “ shewing great Affability to every body.

The MORAL REFLECTION.

“ SEVERUS appear’d affable among
 the Romans; but repos’d his Confidence in
 an African. There was no want of Per-
 sons in Rome, capable of the Confidence,
 and Command of the Guards of an Emperor;
 but SEVERUS, in the midst of the Romans,
 chose to depend on a Stranger, who was
 envy’d, because he wanted a Favourite,
 destitute of Favourites.

The HISTORY.

“ HEARING that the Parthians, af-
 “ ter his Departure, molested the Con-
 “ fines of the Roman Empire, he went,
 “ tho’ old, to attack them; and took Te-
 “ sifontes, the Residence of King ARTA-
 “ BANUS, by Force of Arms; where he
 “ made an Acquisition of immense Trea-
 “ sures, which he carry’d with him in Tri-
 “ umph to Rome.

The MORAL REFLECTION.

THE more a Prince advances in years,
 the more he ought to keep his Affairs in
 agitation: continual Novelties divert the

Subjects from comparing their Fortune with the Age of the Prince : they must then compare it with the Nature of the Events, which the Expectation of, makes a Prince discharge the Duties, both of Living and Reigning.

The HISTORY.

“ *PLANCIUS*, the Favourite, being
 “ return’d to *Rome*, began to harbour plea-
 “ sing Ideas of attaining the Empire ; and to
 “ effect his Designs, he endeavour’d to cor-
 “ rupt a Tribune of the Guards, that he
 “ shou’d murder *SEVERUS* and *BASSIANUS* ;
 “ but the Captain imparted every thing to
 “ the Emperor.

The MORAL REFLECTION.

THE Tribune was assur’d, that by discovering the Treachery of *PLANCIUS* to *SEVERUS*, he shou’d be gratify’d ; but he was not as certain of being rewarded by *PLANCIUS*, who perhaps wou’d have found means to dispatch him, lest he shou’d reveal the Author of that Parricide : besides, the Recompence he could expect from *PLANCIUS*, carry’d with it a Probability of *Danger*, and a greater Certainty of *Infamy*. A liberal Prince procures the Knowledge of every thing : an *interested Confidant* can keep nothing long a Secret.

The

The HISTORY.

“ *SEVERUS* order’d the Tribune to
 “ go at Midnight to the Apartment of
 “ *PLANCIUS*, and after telling him he had
 “ executed his Commission, salute him as
 “ Emperor. *PLANCIUS* went forthwith,
 “ in hopes to see the dead Bodies; and find-
 “ ing himself deceiv’d, fell on his Knees,
 “ and implor’d Pardon for his Crime; but
 “ was stabb’d in that Action by *BASSIANUS*.

The MORAL REFLECTION.

HOW truly unhappy ought the Confidence of great Men to be look’d on! The poor Tribune was compell’d to promise the Assassination of the Emperor, lest he shou’d fall a Victim to *PLANCIUS*’s Doubts of divulging what he refus’d to undertake: He was equally bound in Duty to communicate the Treachery of *PLANCIUS* to the Emperor; yet *SEVERUS* suspected the Truth of that Discovery so much, that had not *PLANCIUS* appear’d, he lay liable to suffer for Calumny. Innocence, Faith, Treachery, Secrecy and Intelligence, are different things in themselves; but at Courts, they are all dangerous alike.

The HISTORY

“ HE made the Tour of *Italy*, restoring
 “ full Vigour to the Laws, and erecting
 “ many spacious Edifices; and receiving
 “ Advices of new Commotions in *England*,
 “ he immediately dispos’d his March thither;
 “ reduc’d all things to their proper State;
 “ and caus’d the Wall, which had been built
 “ with immense Charge by ADRIAN, being
 “ 30 Leagues in Length from one Sea to the
 “ other, to be entirely demolish’d.

The MORAL REFLECTION.

VICTORIES and Conquests are Glories attainable by a *Captain*, as well as a *Prince*; but the Administration of Justice, and exacting a due Observance of the Laws, are Virtues only belonging to a *Sovereign*. Hence it is, that SEVERUS, after having ended the War in *Asia*, and proved his Soldier-ship there, apply’d himself to the Management of the Government, to shew his Skill in Sovereignty. When the Armies had no further Need of his Conduct, he transmitted it to the Tribunals; by which he waged War against all such, as transgress’d the Laws, being all Enemies to the Principality.

The HISTORY.

“ *SEVERUS* remaining still in *Eng-*
 “ *land*, was seiz’d in *York* Castle with the
 “ Gout, and being told, that his Sons *BAS-*
 “ *SIANUS* and *GETA*, conspir’d to hasten his
 “ Death by Poison, the Shock of their un-
 “ natural Design prov’d fatal to him. He
 “ was 70 Years of Age; reign’d 18 Years
 “ and ten Months; and dy’d 213 Years after
 “ the Birth of our *Saviour*, leaving no o-
 “ ther Heirs to the Empire, than his two
 “ Sons.

The MORAL REFLECTION.

IN *Pagan* Countries, where a Kingdom
 is preferr’d to a good Conscience, the *Peo-*
ple’s Welfare consists in their *Prince’s* mar-
 rying young; but the *Prince’s* Safety, con-
 sists in delaying it; for the Sons Impatience
 will prefer the Desire of Reigning, to the
 Love of their Father; every one being na-
 turally more inclin’d to *command*, than to
 be under *Subjection*; and the People more
 interested in a blooming Prince, than in
 one, whose Nature is declining, thro a
 common Inclination, to be less grateful for
 what’s *past*, than delighted with what’s to
come. Thus, when a Son is arriv’d at *Ma-*
turity, before his *Father* sees Old Age, every
 Body will espouse the *Son’s* Party; whereas,

if a *Father* becomes grey-headed, while the *Son* is in his *Infancy*, then every one will offer up his *Prayers* for the *Preservation* of the *Father*.




B-A-S



BASSIANUS ANTONINUS CARACALLA. XXII.

The HISTORY.

“  *BASSIANUS*, call'd *CARA-*
 “ *CALLA* from certain Habits of
 “ that Name, which he gave to
 “ the *Roman* People, acceded
 “ to the Empire unwilling to share it with
 “ his Brother *GETA*. He us'd all his Endea-
 “ vours, but ineffectual, to influence the
 “ Army to take the Oath of Allegiance to
 “ him only ; hence arose so much Jealousy
 “ and Strife between these two Royal Bro-
 “ thers, that when they resided at *Rome*,
 “ their Courts and Guards were separated,
 “ and they liv'd always in a perpetual Diffi-
 “ dence of each other.

The MORAL REFLECTION.

HE, who reigns not alone, ought to
 study more how to prolong his Life, than
 how

how to reign; the Danger of it being as great as his share of the Kingdom. A Companion in the Throne, is no other than a neighbourly Enemy; and the nearer the Alliance is, the greater the Enmity. *Two Heads* on one Body, form a *Monster*: *Two Princes* in one Kingdom, compose Matter for *Confusion*. When two *Sovereigns* are at variance, the War breaks on the *Confines* of their Territories: When two *Colleagues* in Government have Animosities, the Dissension bursts in the *Midst* of the Court: The *one* may end with *Peace*; the *other* can only be decided by *Death*.

The HISTORY.

THIS Rivalship of the two Brothers, caus'd great Disorder in the Empire; their Opinions were always opposite in Matters of State, and whatever the one establish'd as a Maxim, the other strove to overthrow it.

The MORAL REFLECTION.

WHERE there are two Monarchs, if one of them is not depos'd, the Monarchy decays and ceases. Had these two Brothers maintain'd a Unity with each other, each wou'd have been *Monarch*, without detriment to the *Monarchy*; because tho' they were two different Men, yet they might com-

compose but one Prince. God is Monarch; yet the Monarchy of the Universe subsists by the several Persons, which are in God; because they all have but one Will: whereas, were they capable of Contradiction, those divine Persons wou'd be so far from reigning, that their very Being wou'd cease.

The HISTORY.

“THE Senate propos'd a Division of
“the Empire, as a Remedy for these Disorders: *BASSIANUS* was deputed to remain
“in *Rome*, and to command the *West*:
“*GETA* to reside in some City of *Asia*, in
“order to rule the *East*.

The MORAL REFLECTION.

THESE Measures destroy'd the *Roman* Empire with a View of its better Government, just as if a Physician shou'd kill his Patient to effect his Cure. This Counsel was not urg'd by a *wise Senate*, but by *Senators*, and particularly those, who had more *Gown*, than *Brains*. The Union of the Provinces, which compos'd the *Roman* Empire, had cost some Millions of Men, cut off in several Battles; immense Sums for the Support of its Armies; many Ages of Toil and Care; and at last, they suffer'd an insignificant Wretch to divide the whole World into two parts,

parts, by Articles, which a Sheet of Paper wou'd have contain'd.

The HISTORY.

BASSIANUS observing his Brother *GETA* going into his Mother's Cabinet without a Guard, follow'd him with a Poniard, and stabb'd him even in her Arms. As soon as he had given the fatal Blow, he ran to his Guards, crying out, *GETA had attempted to murder him*; and praying them to conduct him to their Quarters for his Security; where he pretended to have kill'd his Brother in his own Defence. After this, he was acknowledged absolute Master of the *Roman Empire*, and at the same time distributed vast Sums of Money among the Guards.

The MORAL REFLECTION.

THE Senate's Proposal of dividing the Empire, was the same thing, as to pronounce Sentence of Death against the weakest of these two Princes. *BASSIANUS* understood the Lesson thus: That he who desir'd to enjoy the *Roman Empire*, ought to enjoy it singly; and if *Nature* made him abhor the Sin of *Fratricide*, *Policy* embolden'd him, by suggesting, such a Character wou'd be soon effac'd by that of *Emperor*. When *Religion* had not power to restrain *Princes*,
nothing

Nothing seem'd a Crime, that serv'd the Ends
of *Reigning*.

The HISTORY.

“ THE Senate seem'd to give Credit to
“ every thing, and approved of the Death
“ of GETA.

The MORAL REFLECTION.

AS *Justice*, in criminal Cases, examines
the *Causes* of Crimes, so *Policy* weighs only
the Effects of them. BASSIANUS, by his
Brother's Death, had deliver'd the whole
Empire from a great many Troubles; there-
fore, whether it was committed, thro'
Self-Preservation, or thro' *Ambition* to
reign alone, was of small Signification to
the Senate, since they found it so much con-
ducive to the publick Welfare. If Actions,
advantageous to a State, have not the Glory
to be without *Fault*, they commonly have
the good Fortune to be without *Punishment*.

The HISTORY.

“ HE order'd all the Friends and Favou-
“ rites of GETA to be publicly executed,
“ under the false Pretext of their being con-
“ cern'd in his Brother's Conspiracy, and
“ suspended all the Governours of Provin-
“ ces, who had been created by him.

The

The MORAL REFLECTION.

TO support the Imposture of a guilty Prince, how many innocent Victims were oblig'd to fall! what numberless Crimes did BASSIANUS commit, to cover one only! Finding it a difficult Matter to conceal the Fratricide, he chose to bury the Cause of it under a Pile of dead Bodies; and to smother, by the People's Ashes, the People's *Revenge*. 'Tis a great Misfortune to be subject to a cruel *Tyrant*; but a far greater still, to live under one, who wou'd be thought a Prince: Under *open Cruelty*, *Life* only is expos'd to Danger; but when cloak'd under a specious shew of *Justice*, *Honour* likewise is deeply involv'd.

The HISTORY.

“ *BASSIANUS* discoursing one day
 “ with *JULIA* his Mother-in-Law, who was
 “ extraordinary beautiful, and own Mother
 “ to the unfortunate *GETA*, the Veil, which
 “ cover'd her Breasts, fell back, and discove-
 “ ring the Fineness of her Neck and Chest;
 “ *I cou'd wish*, said he, *it were lawful for*
 “ *me to enjoy what I behold*. On this, *JU-*
 “ *LIA* making answer, *That it was law-*
 “ *ful for a Prince to gratify what his In-*
 “ *clinations prompted him to*; BASSIANUS
 “ took

“ took her in Marriage, and testify’d a great
 “ Love for her, during his Life.”

The MORAL REFLECTION.

JULIA was not tax’d with being privy to the Conspiracy, because *BASSIANUS* was captivated with her Charms: his Cruelty was converted into *Tenderness*, because he beheld her with the Obsequiousness of a Lover. *BASSIANUS* invented Crimes, where there were none; and overlook’d those, he had no mind to discover. *JULIA* made herself Criminal, not to be condemn’d: She committed an infamous Action with her Son-in-Law, not to suffer the same Fate with her own Son. To what an unhappy State does a Tyrant therefore reduce his poor innocent Subjects! They must offend, not to be punish’d: they must do things worthy of Death, for the Security of their own Lives.

The HISTORY.

“ *BASSIANUS* went into Germany,
 “ and pass’d some time in the Cities on the
 “ Banks of the *Danube*, where he imitated
 “ the German Customs, both as to their
 “ Dress, Eating and Hunting; and when
 “ he set forward for Greece, he made choice
 “ of a Regiment of that Nation to accom-
 “ pany him.”

The

The MORAL REFLECTION.

IT belong'd to the *Germans* to learn the Customs of the *Romans*, not a *Roman* Court to follow those of the *Germans*. *Imitation* is a kind of *Adulation*, and all *Adulation* is a Servitude, which ill becomes the Grandeur of an over-ruling Nation; much less the Person of a Prince, who, if he *flatters*, *fears*; or shou'd he actually *fear*, he ought not to *flatter*, lest he shou'd be thought *fearful*.

The HISTORY.

“ FINDING the Name of ALEXAN-
 “ DER in great Veneration among the *Gre-*
 “ *cians*, he quitted his *German* Dress, and
 “ wore that of the *Macedonians*; gave his
 “ Captains the same Names with those of
 “ ALEXANDER; caus'd a Statue to be erec-
 “ ted with two Faces, the one representing
 “ ALEXANDER's, the other his own; and
 “ being told, that ALEXANDER inclin'd his
 “ Head somewhat towards his Shoulder, he
 “ even affected the same Deportment.

The MORAL REFLECTION.

PROBABLY BASSIANUS was convinc'd of his Error, in imitating the *Germans*, and therefore chose to correct it, in following the *Macedonians*; that by conforming himself

himself to the Customs of each Province he went into, he might make that pass for *Wit*, which was reputed *Fear*. His Imitation of ALEXANDER in carrying his Neck awry, wanted not also its private Ends: as if he design'd to remind the *Macedonians*, that their ALEXANDER was not perfect in every thing; and that to form another ALEXANDER, *BASSIANUS* wanted nothing but his Defect.

The HISTORY.

“ HE pass'd from *Greece* into *Asia*,
 “ where he went to see the Ruins of Old
 “ *Troy*; and being shew'd the Tomb of
 “ ACHILLES, who was prais'd for one of
 “ the greatest Heroes of his Age, he like-
 “ wise express'd a Desire of being call'd
 “ ACHILLES.

The MORAL REFLECTION.

IT is not laudable for a Prince to appear vain-glorious; but it often proves of singular advantage to him; because it keeps the People in the Exercise of their Subjection: for by obliging them to praise even his Follies, they are constrain'd to a perpetual Dissimulation, which is all that can be conceiv'd of Bondage.

The HISTORY.

“ FROM *Asia*, he embark'd for *E-*
 “ *gypt*, where remaining several Days in
 “ *Alexandria*, and being derided by those
 “ Citizens for his many Follies, he waited
 “ till they were assembled in the Place, to
 “ see a publick Shew; and then caus'd his
 “ Soldiers to fall on them on every side, who
 “ cut all that poor People to pieces.

The MORAL REFLECTION.

HOW zealous was BASSIANUS to exert his Authority in his Follies! Not to encourage them, was thought a Crime, equal to that of High-Treason; insomuch, that he destroy'd a whole City, as if it had form'd some devilish Conspiracy. The Citizens of *Alexandria*, had beheld the Extravagancies of the Emperor: BASSIANUS resolv'd to uphold the Emperor in the Practice of them.

The HISTORY.

“ FROM *Egypt*, he march'd with
 “ his Army into *Syria*, where he gave As-
 “ surances to the Ambassadors of ARTABA-
 “ NUS, King of *Parthia*, of maintaining
 “ Friendship with their Master: he more-
 “ over desir'd his Daughter in Marriage;
 “ and after having amus'd them by the Faith

“ of these Promises, he enter'd their Coun-
 “ try in an hostile Manner, and did great
 “ Damage.

The MORAL REFLECTION.

FRAUD in War, is an Act of *Hostility*:
Fraud in Peace, is betraying a *Friend*; and
 the *Victory* obtain'd by such *Treachery*, may
 be call'd so, but in effect it's a Crime, which
 engages Providence to punish it, to keep the
 Government of the World in Reputation.
Deceit in a *Prince*, is a Mark of his *Want*
of Power, and of his *Meanness*: He rejects
 all the *Glory* of *conquering*, only for a *Cer-*
tainty of *gaining*. If to subdue the Disarm'd
 is *Valour*, a *Prince* puts himself on the Le-
 vel with the *Assassin*: His *Fortune* indeed is
 different; but his *Honour's* the same to die
 on the *Throne*, as on the *Gibbet*.

The HISTORY.

“ WHEN BASSIANUS perceiv'd the
 “ *Parthians* enter'd into vigorous Measures,
 “ he retreated to *Mesopotamia*, indulging
 “ himself in all the Pleasures, that Country
 “ cou'd afford. At the same time, he re-
 “ ceiv'd Advice from MATERNUS Gover-
 “ nour of *Rome*, that his Astrologers fore-
 “ warn'd him to beware of MACRINUS, his
 “ Prefect, by whom, he was in danger of
 “ being murder'd.

The MORAL REFLECTION.

IF the Predictions of Astrologers be inevitable, their Advice affords no Remedy : If the Fate they allot, may be averted, 'twill be doubtful whether they foretold the Truth; and every rash Person might pretend to the same Skill. Hence it's evident, that if *Astrology* may be *rely'd on*, 'tis *superfluous*; and if 'tis not *superfluous*, it can't be *rely'd on*; besides, 'tis always attended with ancient Ignorance, and present Regret, and converts our *Curiosity* into *Affliction*; for who can propose *Joy*, when *Death* is denounced? The Satisfaction Princes have, in knowing the Nature of their Deaths, is no more than what *Convicts* experience, when their Sentence is pass'd, declaring how they shall undergo the last Penalty of Justice. He, who is too happy, falls into this Folly: He pays *him*, who *anticipates* his *Misfortunes*.

The HISTORY.

“ *BASSIANUS* receiving the Letter of *MATERNUS*, just as he was going
 “ into his Coach to take the Air, gave it to
 “ *MACRINUS*, ordering him to let him
 “ know the Contents at his Return. The
 “ Prefect foreseeing the Danger he was ex-
 “ pos'd to, induc'd a Colonel of the Guards,
 “ call'd

“ call'd MARTIAL, to revenge the Death
 “ of his Brother, kill'd by the order of BAS-
 “ SIANUS.

The MORAL REFLECTION.

HAD not BASSIANUS consulted the Astrologers, probably MACRINUS wou'd not have conspir'd his Murder. Such an Act of Vanity wou'd prove of no Moment to a private Person; but was of so much Consequence to BASSIANUS, that it cost him his Life. A Prince ought to be watchful over the minutest of his Actions, since little Defects, in Persons of Distinction, become great ones. That little Marble Stone, which wou'd not have offended the Foot of a Dwarf, happening to light on that of NABUCUS's great brazen Statue, burst it all in pieces.

The HISTORY.

“ WHILE BASSIANUS was pursuing
 “ the Pleasures of the Chace, a natural
 “ Call oblig'd him to quit his Attendance,
 “ accompany'd only with a Page. MAR-
 “ TIAL immediately making use of that Ad-
 “ vantage to effect his Design, assaulted
 “ him with a Poniard, and kill'd him. He
 “ died in the 6th Year of his Reign; in the
 “ 43d of his Age; and 219 Years after the

“ Birth of JESUS CHRIST, leaving an only
 “ Son, call'd HELIOGABALUS.

The MORAL REFLECTION.

HAD BASSIANUS, instead of obliging the *Astrologers* to consult the *Heavens* for future Events, oblig'd his *Ministers* to examine the present State of Things at *Court*, he wou'd have more usefully discover'd, that Persons who have cause to be dissatisfy'd with their Prince, ought never to be suffer'd in his Guards.




“ WHI
 “ the Pleas
 “ Call oblig'd
 “ accompany'd only with a Page. Mar-
 “ that immediately mentioning of that Ad-
 “ vantage to effect his Design, married
 “ him with a Poison, and kill'd him. He
 “ died in the six Year of his Reign: in the
 “ Year of his Age, and 215 Year after the
 “ SULPIUS



OPILIUS MACRINUS. XXIII.

The HISTORY.

“  N the Death of BASSIANUS,
 “ the Army made choice of
 “ AUDENTIUS, one of the chief
 “ Commanders of the Camp,
 “ to succeed him in the Em-
 “ pire ; but he refusing the offer, saying
 “ his old Age render'd him incapable of
 “ sustaining so weighty a Trust, OPILIUS
 “ MACRINUS was elected, not being sus-
 “ pected as the Author of the late Em-
 “ peror's Assassination, whose Ashes he had
 “ sent to *Rome* in a golden Urn, and ap-
 “ pear'd inconsolable at his Death.

The MORAL REFLECTION.

WHEN BASSIANUS was dead, there
 was none, who aspir'd after the Empire :
 HELIOGABALUS was too young to demand
 it as his Right ; AUDENTIUS was too old to

undertake it ; MACRINUS wou'd have caus'd too much Suspicion to have pretended to it ; and others, inferior to them in Dignity, durst not entertain Hopes of it. By what means then was MACRINUS elected ? He appear'd greatly afflicted at the death of BASSIANUS ; shew'd a fervent Zeal to honour his Ashes ; by this Artifice, remov'd all Suspicion of being the Author of his Murder ; and obtain'd the Empire, without endeavouring for it. This is the Policy of Courts : you must shew an Indifference to what you most desire ; not hurry with Precipitation at what you aim ; but gradually approach it, if you hope a favourable Issue.

The HISTORY.

“ *MACRINUS* made his Son *DIA-*
 “ *DUMENUS*, his Colleague in the Empire ;
 “ and were both confirm'd by the Senate ;
 “ the Father having given, in his Letters
 “ to *Rome*, the strongest Imprecations of
 “ not having been any way concern'd in
 “ the death of his Predecessor.

The MORAL REFLECTION.

THE Oath, not demanded, and in Excuse of an Action, unsuspected by the *Roman* People, contain'd a great Mystery : *MACRINUS* design'd, that *MATERNUS* and the Astrologers shou'd know, that he had
 per-

perus'd their Letter to *BASSIANUS* ; and that by dreading his Displeasure, they might study the means to oblige him, by contributing to the Reputation and Tranquillity of his Government : The Custom therefore of great Men, is to disguise one Affair, to be understood in another.

The HISTORY.

“ *ARTABANUS* having rais'd a
 “ numerous Army in revenge of the Treaty
 “ of Peace, violated by *BASSIANUS*, *MAC-*
 “ *CRINUS* dispos'd his Forces to attack him.
 “ A long and terrible Battle ensu'd, with-
 “ out knowing who had the Victory ; but
 “ Peace immediately succeeded ; for the
 “ death of *BASSIANUS* being notify'd to
 “ *ARTABANUS*, by the Ambassadors of *MAC-*
 “ *CRINUS*, all Motive of Revenge ceas'd
 “ in him, at the Reception of that News.

The MORAL REFLECTION.

ARTABANUS was brought to a Reconciliation, because he found too much Difficulty attended his Revenge. Had *MACRINUS* prov'd Conqueror, he wou'd have vindicated the Fraud of *BASSIANUS* ; and had *ARTABANUS* been victorious, he wou'd have persecuted *MACRINUS* for the Crime of *BASSIANUS*. The only Reason adher'd to, in the *Pagan Wars*, was the Success of their Arms.

The

The HISTORY.

“ P E A C E being concluded, MACRI-
 “ NUS amus’d himself in *Phœnicia*, and the
 “ Soldiers being idle, frequented the Tem-
 “ ple of the *Sun*, where HELIOGABALUS
 “ dwelt with his Grand-Mother MESA;
 “ who having gain’d them by large Dona-
 “ tives, they declar’d him Emperor in their
 “ Quarters.

The MORAL REFLECTION.

M E S A, a Princess brought up in all
 the Cunning of Courts, well knew the Dan-
 ger to which her Grandson was expos’d,
 being of Imperial Blood, and under a strange
 Emperor: She likewise foresaw the Peril
 that wou’d attend his Riches, in time of
 War; and therefore to preserve *them* from
 an usurping Power, she built a Temple,
 dedicated to the *Sun*, which she daily fur-
 nish’d with precious and sacred Ornaments;
 and to secure her *Grandson*, she call’d him
 HELIOGABALUS, which signifies, Priest of
 the *Sun*. Thus, having made her *Riches*,
 and her *Grandson* the Properties of the
Gods, it gave room to believe, that being
 imploy’d in the Contemplation of *Celestial*
Affairs, he wou’d not think on *Temporal*
ones; and perswaded her, that neither MA-
 CRINUS, nor any other Sovereign, wou’d
 molest

molest *her*, her *Grandson*, or their *Riches*, lest he shou'd incur a publick Scandal, and draw down the Wrath of the Ecclesiasticks upon him.

The HISTORY.

“ *MACRINUS* sent *JULIAN* to oppose *HELIOGABALUS*; but his Soldiers carrying on a private Intelligence with those of *HELIOGABALUS*, they cut off *JULIAN*'s Head, and took the Oath of Allegiance to the new proclaim'd Emperor.

The MORAL REFLECTION.

THE Soldiers of *HELIOGABALUS*, seduc'd those of *MARCINUS*, by two Stratagems: they expos'd to their View the young Emperor, who was the most lovely Youth, the World ever produc'd; and then shew'd them the Money, *MESA* distributed with so much Liberality. The Beauty of *HELIOGABALUS*, made them impatient to see him invested with the Imperial Dignity; and the Hope of sharing the Donatives, render'd them equally impatient to gratify, by that sovereign Remedy, their private Passions: *Vanity* and *Concupiscence* subvert most part of the World.

The HISTORY.

“ *MACRINUS* went in Person a-
 “ gainst the Rebels, and coming to Battle
 “ on the Confines of *Syria* and *Phœnicia*,
 “ was vanquish’d. On this Defeat, he set
 “ forward in Disguise towards *Rome*; but
 “ falling dangerously ill, on his Arrival at
 “ *Calcedonia*, a City of *Bethany*, and be-
 “ ing overtaken there by the Soldiers of
 “ *HELIOGABALUS*, they kill’d both him and
 “ his Son *DIADUMENUS*. He reign’d one
 “ Year and two Months; and died 220
 “ Years after the Birth of our blessed Re-
 “ deemer.


The MORAL REFLECTION.

FOREIGN Wars are infinitely less
 prejudicial, than *Civil Broils*. Had *MAC-*
CRINUS been overcome by the *Parthians*,
 he either wou’d not have been pursu’d, or
 not kill’d; but being overtaken by his Re-
 bels, he and his Son fell their Victims;
 their Lives not being compatible with that
 of *HELIOGABALUS*. The Reason of it is
 evident: a *Foreign Power* attacks only the
Kingdom; a *Civil War* levels at the Per-
 son of a *King*. A Country, which is se-
 parable, may lose one part, and keep ano-
 ther; but the Person of a Prince, which is
 inseparable, can’t lose, without losing all.

HELIO-

HELIOGABALUS. XXIV.

The HISTORY.

“  **ELIOGABALUS**, on his
 “ Arrival at *Rome*, was receiv'd
 “ with great Demonstrations of
 “ Joy, as well for his exceeding
 “ Beauty, as for his being of the Family
 “ of the **ANTONINI**; which was a very
 “ grateful Name to the *Romans*, in the
 “ worthy Remembrance of **ANTONINUS**
 “ **PIUS**, of **MARCUS AURELIUS**, and of
 “ **SEPTIMIUS SEVERUS**, who were all of
 “ that Family, and all reign'd with great
 “ Virtue and Praise.

The MORAL REFLECTION.

THE Advantage, which accrues to a Prince, descended of a high Extraction, is this: He *inherits* those Honours, which his Ancestors were oblig'd to *acquire* with Toil and Difficulty: he *begins*, where they *ended*. All first *Founders*, of Nothing made *Virtue*, and of *Virtue* made *Glory*: their *Successors* begin

begin with *Glory*, and their *first* Step is the other's *last*. The *Persons* of Ancestors, ought to be *prais'd*; and the *good Fortune* of their Posterity, ought to be *respected*.

VIXX

The HISTORY.

“ HE no sooner arriv'd at *Rome*, than
 “ he consecrated a most magnificent Tem-
 “ ple in honour of the *Sun*, and gave
 “ full Power to the *Christians*, to exercise
 “ their Religion, as well in that, as in the
 “ Temple common for all Religions.

The MORAL REFLECTION.

A Favour, which can't be accepted of, is a sort of Injury that obliges Thanks. To offer the *Christians* the Liberty of their Worship in an Idolatrous Temple, seem'd *Courtesy*, but in reality was a *Persecution*; for had the Religion of CHRIST united itself with the others, it wou'd have been dismember'd. He who confounds all Religions together, means no other than to oppress them; and if HELIOGABALUS had not so much *Policy*, it was certainly *Indifference*; and *Indifference* in Religion, is a secret *Atheism*.

The

The HISTORY.

“THE first time HELIOGABALUS made
 “his Appearance in the Senate, he carry’d
 “his Mother with him, insisting that she
 “shou’d take her Rank, and give her Vote,
 “as one of the Senators; and moreover
 “was for instituting a Magistracy of Wo-
 “men, modell’d after the Form of the
 “*Roman* Senate, in order to treat of all
 “the Feminine Affairs of *Rome*.

The MORAL REFLECTION.

THIS strange Contrivance of introdu-
 cing SEMIMIRA among the Senators, was
 not with a view of honouring his Mother,
 but with that of ridiculing the Senate, and
 impairing its *Authority*, by offending its
Decorum: the Magistracy of Women, was
 instituted, not to exalt *their Sex*, but to
 humble the *Fathers* of the Country, and
 to reduce them to the point of being a-
 sham’d to enter the Tribunals, that he might
 thus remain the despotick Master of the
 World.

The HISTORY.

“HE us’d to assemble a great number
 “of Women for his, and the whole Court’s
 “Amusement; and sometimes, when they
 “were

“ were all met together, wou’d join them,
 “ habited as they were, making them Dis-
 “ courses of study’d Immodesty; in which
 “ he call’d them his Companions of War,
 “ and gave them other honourable Titles,
 “ as tho’ he had been in Conference with
 “ Ministers of State, Governours of Pro-
 “ vinces, or Generals of the Army.

The MORAL REFLECTION.

HAD these Extravagancies proceeded only from a lascivious Disposition, what necessity was there to expose, propagate, or establish them as Precepts? They must therefore have cloak’d some other more profound Mystery, which probably might be to destroy the Principles of all other Laws, that he might be the universal Legislator. Thus, his crafty Sensuality serv’d only as a Tool to his Ambition, which strove to convert *Vice* into *Custom*; and *Brutality* into *Religion*. He remov’d the Scandal of his Lewdness, by committing it in Publick, that by degrees Wickedness might become fashionable. He resolv’d to indulge himself, while *living*, and make himself remarkable when *dead*.

The HISTORY.

“ *HELIOGABALUS* never sat or
 “ lay down, but among Flowers, and on
 “ Bed-

“ Bed-Clothes exquisitely perfum’d. He
“ wore nothing but Gold Brocade, fring’d
“ with Pearls and Diamonds, his very Shoes
“ being embroider’d with the same; nor
“ ever put on a Suit of Clothes, or a Ring,
“ he had once taken off. The Hangings of
“ his Palace were of Gold Tissue; and
“ every Apartment adorn’d with Furniture
“ of an immense Value. The Cabinet in
“ which he slept in *Summer*, was of Silver;
“ and that of *Winter*, hung with the Skins
“ of Leopards. The Quilts and Coverlids of
“ his Bed, were of those Feathers which
“ grow under the Wings of Partridges. As
“ he pass’d thro’ the Streets, he caus’d Gold
“ and Silver Filings to be thrown among
“ the People. All the Utensils of his Pan-
“ try and lower Rooms, were made of the
“ purest Gold; and instead of Candles,
“ large Lamps, supply’d with *Balm-Arabick*,
“ illuminated all his Palace. Whenever he
“ travell’d, he carry’d with him six hundred
“ Coaches, and as many Litters of the
“ handsomest and youngest of both Sexes,
“ whom he never made use of, but once.
“ The Expence that attended the least of his
“ Meals, was 30 Pounds of Gold, which
“ amount to two thousand five hundred
“ *Roman* Crowns; and extraordinary En-
“ tertainments, which frequently happen’d,
“ cost sixty thousand. When he was near
“ the Sea, he wou’d eat nothing but Wild-
T “ Fowl;

“ Fowl; and when at a Distance, wou’d
 “ eat nothing but Fish brought alive from
 “ it. He order’d to be dress’d for his Cour-
 “ tiers, Oxen and other great Animals,
 “ stuff’d with the Livers of Peacocks; the
 “ Brains of Sparrows; the Eggs of Partridges,
 “ the Heads of Parrots and Pheasants; and
 “ the rest of the Bodies to be given as
 “ Food to the Panthers, Lions, and other
 “ wild Beasts, contain’d in his *Menagerie*.
 “ If he happen’d to be in any Sea-Port Town,
 “ when foreign Goods were landing, he
 “ caus’d them to be open’d, and then thrown
 “ into the Sea, paying the Value of them
 “ to the Proprietors. On all this, a certain
 “ Person presuming to tell him, the Em-
 “ pire’s Treasure wou’d soon be exhausted
 “ by these Extravagances, he made answer :
 “ *That to be his own Heir, while living,*
 “ *was the most pleasant thing in the World.*

The MORAL REFLECTION.

HELIOGABALUS having pro-
 pos’d to singularize himself among Men,
 study’d to form a Method of living, of
 which *preceeding* Ages afforded no Prece-
 dent, which none of the *present* shou’d imi-
 tate, nor any of the *succeeding* ones surpass.
 Many Emperors of glorious Memory had
 excell’d him in *Justice*, Sanctity, Know-
 ledge and Valour : Many, who liv’d at that
 time, were capable of the greatest Virtues,
 and

and innumerable others possess'd with much more shining Qualities; but in these strange Inventions, only practicable by a *Roman* Emperor, HELIOGABALUS alone cou'd claim the Glory of being the first Institutor. Such Follies indeed had never enter'd the Heads of his *Predecessors*; and shou'd any of his *Successors* have happen'd to be of the same Disposition, they must have acknowledg'd him as their Founder. His *Will* therefore cost him so *dear*, that his *Dishonour* was immortaliz'd by it.

The HISTORY.

“ HE espous'd a *Roman* Matron, en-
 “ dow'd with every female Perfection, and
 “ conferr'd on her the Title of AUGUSTA;
 “ but soon growing fatiated, he forc'd a Vestal
 “ Priestess to supply her place; grew also
 “ weary of her, and took another of them.

The MORAL REFLECTION.

HE did not put away AUGUSTA, in hope to find a Woman more perfect; but because he wanted a Wife, which no other Emperor cou'd boast of. He therefore ravish'd a Virgin, consecrated to divine Worship, esteeming it a Glory to rival the *Gods*; and was so much transported with this Idea, that he repeated his Violence. To marry a Wife, who *might* be marry'd, seem'd too much in the *Common-*

Road; but to espouse those, who had *sworn* never to be espous'd, seem'd an Action becoming a *Prince*. He thought it too great an *Obligation* to enter into Marriage-Bonds by *Courtship* and *Contract*; but a *Victory* to be engag'd in them by *Force* and *Sacrilege*.

The HISTORY.

“ BY his Irregularity, he overturn'd the
 “ Order of things: He converted the
 “ *Night* into *Day*, and the *Day* into
 “ *Night*, rising in the *Evening*, and going
 “ to bed in the *Morning*. How great
 “ therefore must the Confusion of the City
 “ be, which was oblig'd to regulate it self
 “ by his capricious Extravagancies.

The MORAL REFLECTION.

TO divide the Hours, as is customary, HELIOGABALUS thought was entering into Society with the People, and shewing a Complaisance to his Domesticks Repose, which he judg'd a kind of Servitude: He therefore resolv'd, they should all *sleep*, when he was *sleepy*; and all be *awake*, when he was dispos'd to *sleep no more*; that thus, even *sleeping*, he might *reign*.

The

The HISTORY.

“ ON Festival Days after the Sacrifices
 “ were ended ; he distributed among the
 “ People, all the gold and silver Vessels, be-
 “ longing to the Altars, besides a great
 “ Quantity of Money, which he threw away
 “ in the Streets.

The MORAL REFLECTION.

EVERY Action of HELIOGABALUS, plainly discovers some pernicious View : the *People* repair'd to the Temple to worship the *Gods*, and he scatter'd Gold and Silver in it, to divert their Thoughts from considering any thing but *himself* ; knowing very well, that the Populace, greedy of Money, more readily stoop to take it up, than to kneel before Altars. Thus, he robb'd the sacred Temples of their Worship, to make an *Idol* of his own *Ambition*.

The HISTORY.

“ THE Ministers he made choice of
 “ were Men of base Principles ; and those
 “ he sent in Banishment, remarkable for
 “ their Merit. His Favourite ZOTICUS, made
 “ a Traffick of Places and Governments, disposing of them to the vilest of Men. The
 “ Enemies of the *Roman* Empire, being ac-
 T 3 “ quainted

“ quainted with these Disorders, enter’d its
 “ Territories in an hostile manner ; which
 “ so much enrag’d the Populace and Legions
 “ of *Rome*, that they began to form Con-
 “ spiracies against him.

The MORAL REFLECTION.

EVERY *honest Man*, who is employ’d at Court, acknowledges two Laws : That of God and their Sovereign ; but the *wicked* are guided only by that, which regards their Prince. HELIOGABALUS, who wou’d have no God, but himself, ador’d in *Rome*, suffer’d no Followers of any other Law, than his own. One of the fundamental Maxims of all Tyrants, is this : to procure Ministers, who, at their Command, will be as ready to commit a *Sacrilege* as a *Sacrifice*, and believe a brutal Obedience the Justice of their Actions. *Tyrants* insist, that a Subject is not to do what he *ought*, but what they *enjoin* ; being presumptuous enough to imagine, that this is extending their Jurisdiction, as far as *Omnipotence*.

The HISTORY.

“ TO suppress the present Commotions,
 “ SEMIMIRA and MESA, the Mother and
 “ Grand-Mother of HELIOGABALUS, in-
 “ duc’d him to elect his Cousin ALEXAN-
 “ DER SEVERUS, as CÆSAR, who was a
 very

“ very prudent Youth ; irreprehensible in
 “ his Morals, and much belov’d, both by
 “ the Army and *Roman* People.

The MORAL REFLECTION.

WHILE the Empire felt no sensible Prejudice, the Army and *Roman* People, did not only countenance HELIOGABALUS, but likewise profited by his Vices, as they follow’d their own with Impunity ; but when they perceiv’d the Empire oppress’d with a *Barbarian* Army, and the Government in so much Confusion, they began to reflect, that ’twas better to destroy *one*, than that all shou’d perish ; and this wou’d have immediately ensu’d, had not ALEXANDER SEVERUS been preferr’d. Their Hopes therefore of his prudent Conduct in the Defence of the Empire, with the Continuation of their unbounded Liberties under HELIOGABALUS, suspended a while their Discontent.

The HISTORY.

“ THE *Prætorian* Bands perceiving
 “ that HELIOGABALUS repented having
 “ made SEVERUS his Collegue, and laid
 “ wait for his Life, resolv’d to kill him in a
 “ Garden, where he was walking ; but
 “ they were prevail’d on by ANTIOCHIANUS
 “ their Prefect, to desist, HELIOGABALUS
 “ promising to reform the Magistracy, and

“ to grant some Companies of Guards, for
 “ the Safety of ALEXANDER SEVERUS.

The MORAL REFLECTION.

A Prince, who capitulates with his Soldiers, *derogates* from his Authority ; and he seldom *derogates*, without entirely *falling*. Had HELIOGABALUS intended to refer himself to the Soldiers, he shou'd have gone directly to the Army, by whose Power he might have preserv'd his Prerogative.

The HISTORY.

“ THE late Tumult was no sooner ap-
 “ peas'd, than HELIOGABALUS return'd to
 “ his former infamous Practices. The *Præ-*
 “ *torians*, no longer able to endure them,
 “ conspir'd against him ; went arm'd to the
 “ Palace ; kill'd his Domesticks ; and find-
 “ ing him conceal'd in a Ward-robe, pull'd
 “ him out, and threw him into a Common-
 “ shore. From thence, dirty and all be-
 “ smear'd as he was, they dragg'd him round
 “ the *Circus*, thro' the Streets, and publick
 “ Places of *Rome*, like a Dog ; then cast
 “ him, with a great Stone about his Neck,
 “ and Waist, into the *Tiber*. He reign'd
 “ but 4 Years ; and died 224 after the Birth
 “ of CHRIST.

The

The MORAL REFLECTION.

IT seems and really is a strange thing, that Soldiers, such Friends to a dissolute way of living, shou'd be so much scandaliz'd at the Licentiousness of HELIOGABALUS; and that they shou'd kill him with so much Cruelty and Ignominy: yet to weigh duly the Circumstances, it was not *Scandal* that excited them to commit so barbarous a Murder, but rather *Rage* and *Envy* to behold the Contributions of so many Kingdoms and Provinces, for the Support of the Armies, all converted to the Use of Whores, Boys and Ruffians; all infamous People, and all incapable to shoot an Arrow against the Enemies of the *Roman* Empire. *Commutative Justice constitutes* a Prince; but the *Distributive* is what *maintains* him as such.





ALEXANDER SEVERUS, XXV.

The HISTORY.

“ **A**LEXANDER SEVERUS
 “ was Son of VARIUS SEVERUS,
 “ and of MAMMEA, Aunt to the
 “ Mother of HELIOGABALUS.
 “ He acceded to the Empire at the Age of
 “ sixteen, having been educated under his
 “ Mother’s most prudent and watchful Care,
 “ who suffer’d him not to be seduc’d by the
 “ vile Example of HELIOGABALUS.

The MORAL REFLECTION.

THE bad Example of HELIOGABALUS
 confirm’d SEVERUS the more in his good
 Education, as he grew daily more detestable
 in the Eyes of the People, for the Corrup-
 tion of his Morals; and that by the contrary
 Virtues, he cou’d only hope to succeed him
 in

in the Empire. If ALEXANDER was exempt from the Follics of HELIOGABALUS, 'twas his *Virtue* restrain'd him; and the Reward of that *Virtue*, was the Imperial Crown.

The HISTORY.

“ THO' SEVERUS play'd perfectly well
 “ on several Instruments of Musick, he
 “ threw them all aside, as soon as he was
 “ declar'd Emperor, and apply'd himself
 “ wholly to the Administration of publick
 “ Affairs.

The MORAL REFLECTION.

THE inoffensive Amusement of Musick, cou'd not possibly, in it self, be of any bad Consequence; yet as HELIOGABALUS, by his great Neglect of the Government, had render'd, at that juncture, even lawful Recreations odious, it was highly expedient for SEVERUS, to abstain from every thing he had practis'd; and to give no Entertainment to such Domesticks, as retain'd the least Symptoms of their former Master; of whom the greater Aversion he express'd, the more he acquir'd the Love of the People.

The HISTORY.

“ HE displac'd all the Ministers of HELIO-
 “ GABALUS, and conferr'd their Dignities
 “ on

“ on Persons of Letters, and good Morals.
 “ He utterly detested the venal disposing
 “ of Preferments, being wont to say, that
 “ those, who *purchased Employments*,
 “ wou’d afterwards *sell Justice*; and that
 “ it was better to confer Magistracies on
 “ those, who seem’d least inclinable to ob-
 “ tain them, than on those who with Fer-
 “ vency solicited them.

The MORAL REFLECTION.

HE, who avoids the Honour of Dignities,
 weighs the many great *Obligations*, which
Justice requires of him: He, who impor-
 tunes for them, studies only what *Advan-*
tages, his *Industry* can make of them.
 He, who embraces an Employment with
unwillingness, means to give every one his
due: He, who makes a Purchase of it,
 means to engross *another’s Right*. *Just*
Judges are the Servants of Princes, and the
 Fathers of their Subjects: *Corrupt Judges*
 are Murderers of the People, and Traitors
 to their Prince.

The HISTORY.

“ Several Months before he sent Gover-
 “ nours to their respective Cities and Pro-
 “ vinces of the Empire, he caus’d them to
 “ be publickly declar’d as such, to give
 “ time to hear any Accusations might be
 “ brought

“ brought against them; and made use of
 “ the same Precaution, whenever he con-
 “ ferr'd any Dignity of great Importance.

The MORAL REFLECTION.

SEVERUS did not only publish the Preferments he granted, but likewise made known his Reasons for so acting, that none of his Subjects might fear to offend their Emperor, by a publick Accusation. Thus, he declar'd, that none might expect to share his Favour or Esteem, but such as liv'd irreprehensible; and thus, he deliver'd himself from the Importunities of so many Competitors, who commonly flock to supply the Vacancy of any important Trust; for no one, whose Conscience was stung with Remorse, wou'd venture to expose himself to the Danger of a Process.

The HISTORY.

“ WHEN any of his *Ministers* were ac-
 “ cus'd of Bribery, or his *Judges* of Injustice,
 “ he fell into such violent Passions, that
 “ he threw up great Quantities of Choler.

The MORAL REFLECTION.

MORE Advantage accrues to a Prince of a *cholerick* Disposition, than of one too *mild*; for *Gentleness*, giving Hope of *Pardon*, oftentimes encourages *Offence*; where-

as, *Passion*, causing Terror, enforces *Duty*. When a *too gentle* Prince *commands*, he seems only to make known *what he wishes*; but let a *passionate* Prince only make the least Sign, and he immediately signifies *what he expects*: the *one* always meets with *Good-will*, but is never *well serv'd*: the *other*, for the most part is *hated*, but always *obey'd*.

The HISTORY.

“ WHEN he pass’d thro’ any Province,
 “ well govern’d, he honour’d the Gover-
 “ nour with many singular Marks of his
 “ Satisfaction; seem’d pleas’d with his Com-
 “ pany; and when his Government was
 “ expir’d, he order’d Thanks to be return’d
 “ him, in the Name of the Republick, for
 “ his good Administration, then put him
 “ in possession of some of those Lands,
 “ which had devolv’d on the Crown.

The MORAL REFLECTION.

THE Recompences, SEVERUS bestow’d were Riches and Honour; which manner of rewarding Services is exemplary; Princes oftentimes confer *Honour* out of *Avarice*, and make that the only *Recompence*; while the poor *Minister*, who stands in need of his Bounty, goes full of *Glory* to the *Hospital*: others again, as often extend their

Liberality out of *Pride*, to be disengag'd, by the *Reward*, from all Obligation of seeming satisfy'd with their good Services. ALEXANDER SEVERUS, who desir'd to honour without *Avarice*, annex'd the *Recompence* to the *Honour*; and because he wou'd be *liberal* without *Pride*, he annex'd the *Honour* to the *Recompence*.

The HISTORY.

“ HE retrench'd all the unnecessary Ex-
 “ pences of his Court and Household, and
 “ had so little share of Vanity, as to him-
 “ self, that he was never seen to wear a
 “ Ring of any Value on his Finger. He
 “ moreover took off two thirds of the
 “ Contributions and Taxes, usually levy'd
 “ on the Empire.

The MORAL REFLECTION.

SEVERUS thus instructs Princes to introduce, without Hatred, that which is odious. To cut off so many Pensions; to suspend so many Places; and to regulate the Court after so exact an Oeconomy, cou'd not be pleasing to the Publick, since Numbers of Families wanted Bread by it; but then to alleviate so considerably the Contributions, counterballanced the Disatisfaction, and prov'd a grateful Action to the whole Empire. Thus, the Oppression
 of

of some Particulars, is introduc'd without fear of Opposition, when accompany'd with a greater Benefit ; and shou'd any presume to repine, the *Complaints* of a *few*, wou'd be lost in the *Praise* of the *whole*.

The HISTORY.

“ *ALEXANDER* being reprehended by his Wife and Mother, that his too great Affability with his Ministers and Subjects, lessen'd the Grandeur of the Imperial Dignity, made answer, *That thus his Empire wou'd be durable.*

The MORAL REFLECTION.

IN some Nations, the Familiarity of a Prince, produces Contempt ; in others Good-will and Affection : it behoves a Sovereign therefore to study the Nature of his People, and to follow that Method, which he finds most advantageous. Experience is the best Guide in all possible Events ; all other Counsel is liable to Mistakes. SEVERUS had the most tender Regard for his Wife and Mother ; but yet his desire of reigning was dearer to him. He honour'd them, and corresponded with all their wishes ; but listen'd not to them in the Government of the Empire. He was not affable out of *Weakness*, but out of *Policy* ; and therefore had he acted otherwise

therwise, he wou'd have been reprehensible.

The HISTORY.

“ HE kept privately in Pay, a certain
 “ number of honest trusty Persons, who in-
 “ sinuated themselves under various Pre-
 “ texts, into the Houses of his Ministers,
 “ and other Persons of Distinction, and
 “ having observ'd all their Motions, im-
 “ parted every thing faithfully to their Ma-
 “ ster.

The MORAL REFLECTION.

THE foregoing Emperors made choice of *wise* and *cunning* Men for their Spies: SEVERUS chose Men of *Probity* and *Simplicity*, not any way remarkable for their Capacities. *Subtle* Spies too often deceive a Prince, either by taking Bribes from both Parties, or feigning some pleasing Advices: neither can they without difficulty come to the Knowledge of much: every one arms himself against such as are crafty; whereas, Men of less Artifice, are admitted, where they *see* and *hear* all, without Suspicion; and will not exaggerate the Passages they relate. The best Spy therefore is not the *wisest*, but the *sincere*st: not he who has a large Gift of *Understanding*, but he who procures most *Intelligence*: not he

who *criticises* on Affairs, but he who *communicates* them with dispatch.

The HISTORY.

“ *SEVERUS* reliev’d abundantly the
 “ Wants of the Poor, lest their Necessities
 “ shou’d compel them to Actions unwar-
 “ rantable.

The MORAL REFLECTION.

THE two fundamental Pillars of Government, are these, *Bread and Punishment*. To make Provision simply for a Family, is the Office of a *Caterer*; to inflict a Chastisement only, is the Prerogative of a *Judge*; but both to *provide* and *punish* is the Province of a Prince. The Right of *Sovereignty* is the Product of *Beneficence*; and therefore supposes a *Subject* rather a *Pensioner* than a Subject; and a *Prince* rather a *Benefactor* than a *Prince*. *SEVERUS*, desirous to fulfil all the Obligations of a Prince, first reliev’d them, to preserve them *innocent*; that he might punish them with Reason, if they prov’d *guilty*.

The HISTORY.

HE approv’d, and protected the *Christian* Religion, and gave Orders that a
 “ Temple shou’d be built for its Celebra-
 “ tion;

“ tion ; but they were not put in execu-
 “ tion. Among the Images of his Gods,
 “ he plac’d that of CHRIST ; yet en-
 “ certain’d no Thoughts of becoming a
 “ *Christian*.

The MORAL REFLECTION.

SEVERUS cou’d not seem ignorant of the *Christian* Religion’s being propagated in *Rome*, since ’twas preach’d in all publick places, and complaints were continually made by the idolatrous Priests. ’Twas highly necessary therefore to secure the Authority of a Prince, who ought not to omit inspecting into every thing, which concerns the Publick, either to *persecute* or *protect* them : but SEVERUS was not inclin’d to persecute them, perceiving they were Men of good Morality, and in number too great ; he therefore espous’d their Cause, to disengage himself from an unjust and dangerous Persecution.

The HISTORY.

“ A *Persian* of mean Extraction, call’d
 “ *Artaxerxes*, influenc’d his Countrymen
 “ to take up Arms against *Artabanus*,
 “ King of *Parthia*. After having utterly
 “ defeated and kill’d him, he set forward
 “ to attack the *Romans* ; but was over-
 “ thrown by SEVERUS, who commanded

“ personally in that Expedition. There
 “ were slain in the Field, ten thousand
 “ Horse, and a vast number of Foot. Af-
 “ ter this Victory, he return’d to *Rome*,
 “ where he triumph’d on a Chariot, drawn
 “ by Elephants, which he had taken from
 “ the Enemy.

The MORAL REFLECTION.

IT was not a *Persian* Army SEVERUS
 fear’d, or made him oppose it in Person;
 but the Name of ARTAXERXES, which was
 of the greater Moment, as he advanc’d full
 of Pride and Glory for having taken from
 the *Parthians*, and given to the *Persians*,
 the Empire of the *East*. It was necessary,
 for the Reputation of the *Romans*, to per-
 suade all the World, that one single Man
 was able to subjugate the whole *Barbarian*
 Power; but all the united Forces of the
East, very insufficient to gain an Inch of
 Ground on the Confines of the *Roman*
 Territories.

The HISTORY.

“ THE *Germans* rising in Rebellion a-
 “ gainst the *Romans*, SEVERUS put himself
 “ at the Head of those Legions, which us’d
 “ to be quarter’d in *Germany*, and went
 “ to quell them: but these Troops, ac-
 “ custom’d to live without Restraint under
 “ HE-

“ HELIOGABALUS, and perceiving that SE-
 “ VERUS exacted the same Decorum in the
 “ Camp, as in the City, form'd a Con-
 “ spiracy against him; and kill'd him and
 “ his Mother, near *Mogonza*, as he was in
 “ his Tent, not suspecting the Combina-
 “ tion. He was 29 Years of Age; reign'd
 “ thirteen; and died 237 after the Birth
 “ of the MESSIAH.

The MORAL REFLECTION.

HOW truly miserable was the State of the *Roman* Emperors! If they prov'd *cruel*, they were murder'd by such as cou'd not countenance their *Cruelties*; and if they ruled with *Justice*, then they were conspir'd against by the Enemies of *Equity*. Many were the Causes, whence these Disorders sprung; but the principal one was, that few of them were born Princes: they mov'd in a private Capacity for a long Space of Time; therefore the Soldiers cou'd not, in a Moment, convert their late Familiarity into a due Respect, seeming strange to receive Laws from one, who had been their Companion. He then easily maintains himself *Sovereign*, who was never known less than *Prince*.





MAXIMIN. XXVI.

The HISTORY.

“ **M**AXIMIN was a *Thracian*
 “ born, who, tho’ but a poor
 “ Shepherd, for his Gigantick
 “ Stature, and Superior Strength,
 “ was advanc’d in the Army to the Rank
 “ of General; and after the Death of
 “ ALEXANDER SEVERUS, was elected Em-
 “ peror by the Legions. He began his
 “ Reign with all imaginable marks of
 “ Cruelty: he order’d all the Domesticks
 “ of SEVERUS to be put to death; all
 “ those, who were acquainted with his
 “ mean Extraction; and all the principal
 “ Propagators of the *Christian* Faith.

The MORAL REFLECTION.

BY the Death of SEVERUS’s Domesticks,
 he propos’d to oblige his own to a greater
 Vigilancy over his Perion, persuading them,
 that shou’d he be murder’d, they might
 expect

expect the same Fate from his Successor ; and so was assur'd of being well guarded, as *their* Lives depended on *his*. By the Death of those, who were privy to the Meanness of his Descent, he compell'd all others to pay him an infinite Respect, and to stifle their Knowledge of him, since it was attended with the Sentence of Death ; and by the Slaughter of so many *Christian* Preachers, he declar'd himself the Enemy of a Religion, which extols that Sanctity of Government in Princes, which occasion'd the death of ALEXANDER SEVERUS.

The HISTORY.

“ HE persecuted the wealthiest of the
 “ *Romans*, in such a manner, that on the
 “ slightest occasions, he condemn'd them
 “ to die, and unjustly seiz'd their Estates.
 “ It was the common Opinion, that the
 “ Conspiracy against him, of which MAXI-
 “ MUS, Consul of *Rome*, stood accus'd, was
 “ only a Calumny he feign'd, to dispos-
 “ sess him of his Riches.

The MORAL REFLECTION.

THE Policy of all Tyrants is this ; not to tolerate those Persons, who are in a Capacity of *living* without *serving* ; for to support *Grandeur*, without *depending* on

the *Throne*, seems to them a kind of *Sovereign Authority*.

The HISTORY.

“ THE Soldiers of ALEXANDER SE-
 “ VERUS, no longer enduring his many
 “ Barbarities, proclaim’d *Spartianus* Em-
 “ peror; but he was afterwards murder’d
 “ while asleep, by his Favourite MACEDO-
 “ NIUS, who made a present of his Head
 “ to MAXIMIN.

The MORAL REFLECTION.

WHEN Domesticks have room to hope more from the *Enemy* of their Master, than from their *Master* himself, the same Precaution ought to be us’d with such *Servants*, as with *Enemies*; and still the more, the nearer they are to us; for to repose Confidence in them, is no other, than to open a way to Treachery, and facilitate the Execution of it. The *Fidelity* of Servants, is not *Virtue*, but *Self-Interest*; and this is the Reason, they so often make a Traffick of it.

The HISTORY.

“ HE went into *Germany* to quell that
 “ Nation, and happily succeeded in his
 “ Expedition, obtaining many signal and
 glo-

“ glorious Victories; a Draught of which
 “ he always sent to the Senate in Painting.

The MORAL REFLECTION.

MAXIMIN sent his Victories describ'd by a Pencil, that the Senate and People might behold the *good Fortune of the Romans*, annex'd to the *Glory of his Person*; that where-ever the Conquest was obtain'd, he was always *present*; and that as he made the *principal Figure* in the *Painting*, so he was the *chief Combatant* in the *real Victory*. To praise himself without Shew of Vanity, he sent a Picture, which without speaking, might speak his *Panegyrick*; and a *Panegyrick*, which in a Moment gave a View of all his Actions, without Labour or Study.

The HISTORY.

“ The People of *Africa* being cruelly
 “ treated by the Commissary of MAXIMIN,
 “ who collected the Tributes, proclaim'd
 “ GORDIAN, their Vice-Consul, Emperor;
 “ but he refusing the Dignity, on account
 “ of his Age, they accepted of his Son,
 “ who was also nam'd GORDIAN; and the
 “ *Romans*, highly dissatisfy'd with MAXI-
 “ MIN's cruel Administration, immediately
 “ declar'd themselves of their Party.

The MORAL REFLECTION.

WHEN Provinces, near a Prince's Residence, are oppress'd by the bad Government of Ministers, they complain to the Court, not rebel against it; being easier for them to procure the *Minister's* Disgrace, than to dethrone the Prince: whereas, in Provinces more remote, Governours are not so readily remov'd; and therefore they throw off the Yoke of the *Prince*, to be free from that of the *Minister*.

The HISTORY.

" *MAXIMIN* dispatch'd immediate
 " Orders to *CAPELLIANUS*, Captain of the
 " Legions in *Numidia* and *Mauritania*,
 " to dispose his Troops to attack *GORDIAN*.
 " His Commands were faithfully and suc-
 " cessfully executed, the Battle being de-
 " cided by the Death of the new-made
 " Emperor; at which unhappy News, his
 " old Father hang'd himself.

The MORAL REFLECTION.

SEDITIONS in *Armies*, prove fatal to the *Prince*; those of the *People*, are only fatal to the *People*. *Armies*, which revolt, divest the *Prince* of his former *Power*; *Rebellions* of the *People*, augment
 his

his Authority, and render themselves more under Subjection.

The HISTORY.

“ THE Emperor, transported at the
 “ Victory of CAPELLIANUS, march’d forth-
 “ with towards *Rome*; and his Army was
 “ already near *Aquileia*, when the *Ro-*
 “ *mans*, despairing of his Pardon, made
 “ choice of MAXIMUS PUPPIEN, for their
 “ new Emperor, and of CLAUDINUS BAL-
 “ BINUS, for his Colleague; both Men of
 “ great Reputation, as well in Government,
 “ as in the Conduct of Armies; and nomi-
 “ nated GORDIAN, Nephew of the deceas’d
 “ in *Africa*, as CÆSAR.

The MORAL REFLECTION.

THE Despair of the *Roman* People, made PUPPIEN Emperor. The *Fortunes* of *Private Persons*, are rais’d from the *Calamities* of the *Publick*: where all are contented, every one is a *Prince*; where all are involv’d in *Misfortunes*, all unite to retrieve them.

The HISTORY.

“ MAXIMIN being refus’d En-
 “ trance into *Aquileia*, laid close Siege to
 “ it; but the Soldiers finding great want
 “ of

“ of Provision, the whole Country being
 “ abandon’d and left desolate; that the
 “ Eastern Provinces had revolted; and that
 “ the Disaffection of the *Romans* encreas’d;
 “ they assaulted him, as he was sleeping
 “ in his Tent, and kill’d him and his Son,
 “ in the 3d Year of his Reign; in the 70th
 “ of his Age; and 240 Years after the Birth
 “ of our LORD.

The MORAL REFLECTION.

NO Prince can expect to be serv’d
 with Fidelity, when his Subjects want the
 Necessaries of Life: no one will be com-
 manded by him, who is not in a Condi-
 tion to make living supportable.






MAXIMUS PUPPIEN.

XXVII.

The HISTORY.

“ **AXIMUS** PUPPIEN, with
 “ his Colleague **BALBINUS**, and
 “ the young **GORDIAN CÆSAR**,
 “ being enter’d the Senate to re-
 “ ceive the usual Congratulations, the Se-
 “ nator deputed to speak the Compliment,
 “ said to them: *Princes, elected by Pru-*
 “ *dence, acted as they did; those, chosen*
 “ *by imprudent Men, ended their Days as*
 “ **MAXIMIN.** The Commanders of the
 “ Army conceiv’d so great an Indignation at
 “ these Words, that they immediately en-
 “ ter’d into Measures, destructive both to
 “ **PUPPIEN** and **BALBINUS**.

The MORAL REFLECTION.

THE Senate was compos’d of none, but
 such as aspir’d after the Empire: by *congratu-*
lating

lating PUPPIEN and BALBINUS, they meant to *succeed* them; and by confirming them in their *Dignities*, they study'd how to remove their *Persons*. They made use of their own Merit to destroy them; and this is the secret Method, politick Men take to undermine: They *praise* in such a manner, as their *Praise* creates *Enemies*.

The HISTORY.

“ THO there was a perpetual Emulation
 “ between PUPPIEN and BALBINUS, yet
 “ they always concurr'd in the Administra-
 “ tion of Affairs, transacting them with
 “ great Justice and Application; a Conduct,
 “ which daily augmented the Soldiers Ha-
 “ tred, because they were Enemies to every
 “ thing, but Licentiousness.

The MORAL REFLECTION.

PRINCES, who discharge the Duties of their Office, are only belov'd by Men of Probity; and those being the least numerous, are not sufficient to give Applause to a Government. He therefore that wou'd have the Multitude approve his Reign, must sometimes take a Relaxation from Reigning.

The HISTORY.

" THE chief Captains of the Army
 " hearing that the People were assembled
 " to behold some publick Shews, and that
 " the major Part of the Emperor's Guards
 " were likewise among the Spectators, they
 " went arm'd to the Palace, and having
 " divested the two Emperors of their Impe-
 " rial Robes, were conducting them to
 " their Quarters; but the *German* Guards
 " coming to their Aid, the *Prætorians*
 " murder'd them in the Street, and left them
 " there: meeting the young GORDIAN CÆ-
 " SAR in their Retreat, they proclaim'd him
 " Emperor, exulting greatly that *they* had
 " created him, and not the *Senate*. Both
 " these Emperors were old; enjoy'd their
 " Empire but a few Months; and died
 " 240 Years after the Birth of our *Saviour*.

The MORAL REFLECTION.

THE Conspirators had no Hatred to the
 Persons of these Emperors, knowing them
 to be Men of exemplary Principles; never-
 theless they kill'd them, that the *Senate*
 shou'd presume no more to elect Emperors,
 that being a Prerogative the *Army* had always
 claim'd. *Jealousy* of Jurisdiction among
 the *Pagans*, consider'd nothing but *itself*;
 neither was it of any Importance to them,
 who

who perish'd, provided their Rights were not *infring'd*. PUPPIEN and BALBINUS thought their Lives in *Safety*, while they depended on their *Probity*; but the Chiefs of the *Army*, being injur'd in their Election by the *Senate*, made them fall a Sacrifice to their Revenge. Persons bearing a *publick Character*, are never secure in the Exercise of any *private Virtue*, unless they have the *publick Power* for their Support.



GORDIAN



GORDIAN. XXVIII.

The HISTORY.

“ **T**H O’ GORDIAN was in the very
 “ Bloom of his Youth, when he
 “ enter’d on the Empire, yet he
 “ was so well instructed by his Father-in-
 “ Law, the Prefect MISITEUS, that he be-
 “ gan his Reign with the utmost Applause,
 “ shewing himself just and generous to all.

The MORAL REFLECTION.

JUSTICE of it self in a young Prince,
 is not sufficient to raise his Reputation ; be-
 cause it’s a Virtue commonly attributed to
 his Ministers: He must therefore be gene-
 rous, that he may give an Instance of some
 good Quality of his own ; and if he is not
 yet arriv’d. at Years to give scope to the
 Mind of a Prince, let him at least discover a
 Tendency to those Virtues which are possible
 to his State.

The HISTORY.

“IMMEDIATELY after his Accession, there happen’d a great Eclipse of the *Sun*, and soon after a terrible Earthquake, which affected the whole Empire, to the great Ruin thereof.

The MORAL REFLECTION.

THO’ Eclipses and Earthquakes spring from natural Causes, yet they are commonly look’d on by the ignorant and credulous Part of the People as so many *Prodigies*: they are incapable of penetrating their Meaning, and therefore judge them the Forerunners of Misfortunes to the Prince, or his Government: Moreover, as all *great Kingdoms* must of necessity be liable to some *great Event*, they attribute it to the preceeding Omen, and are confirm’d in their Belief. This Error in the People ought rather to be encourag’d, than corrected, since it raises the Idea of a Sovereign, as of a Person, Heaven takes particular Thought of; inverting Nature, by wonderful Signs, to warn him of his Fate.

The HISTORY.

“*SABINIANUS*, GORDIAN’s Captain, revolted in *Africa*, but the Governour

“ nour of *Mauritania* opposing him, he
 “ was betray’d by his own Adherents, who
 “ conducted him to *Carthage*, and deliver’d
 “ him into the Hands of GORDIAN’s Minis-
 “ ters.

The MORAL REFLECTION.

WHEN Fraud and Malice were the
Pagans chief Study, ’tis probable the Fol-
 lowers of SABINIANUS prompted him to
 assume the Title of Emperor, only to re-
 move him ; for the Policy, practis’d by
 Courts void of Religion, is to induce great
 Men to *offend*, not that their *Fortunes* may
 be *rais’d*, but that their *Perdition* may en-
 sue.

The HISTORY.

“ HE marched with a formidable Army
 “ against SAPORE, King of *Persia*, who
 “ had extended his Confines on the *Roman*
 “ Empire, and possess’d himself of *Antioch*
 “ and many other Cities, which GORDIAN
 “ happily recover’d by Force of Arms. He
 “ gain’d several other Battles, which oblig’d
 “ King SAPORE to retreat into the Heart of
 “ *Persia*, and abandon all his former Con-
 “ quests.

The MORAL REFLECTION.

THE *Valour* and *Good Fortune* of GORDIAN were certainly great ; but his *Prudence* still greater. It was *Valour* and *Good Fortune* to *subdue* King SAPORE ; 'twas *Prudence* not to *pursue* him into the Center of *Persia*. Those Enemies, who wou'd compleat the World's *Subjection*, if failing, wou'd render the World in *Enmity* ; 'tis therefore better not to *molest*, than *oppress* them.

The HISTORY.

“ A certain despicable *Arabian*, nam'd
 “ PHILIP, having advanc'd himself, by his
 “ great Skill in Military Affairs, to one of
 “ the chief Commands of the *Roman Army*,
 “ began now to entertain Thoughts of the
 “ Empire ; to prosecute which Design, he
 “ poison'd MISITEUS, whom he succeeded
 “ in the Prefectship of the Guards. After
 “ that, he artfully feign'd a Want of Money,
 “ and Provision in the Army, insinuating,
 “ that it proceeded from GORDIAN's
 “ Insufficiency of reigning alone, as being too
 “ young ; and thus necessitated GORDIAN to
 “ declare him his Colleague in the Empire.

The MORAL REFLECTION.

TO *acquiesce* with the Desires of a *Traytor*, is no other than giving him an occasion
 to

to *improve*, with greater Advantage, his pernicious Designs. A *Prince*, who *honours* out of *Fear*, encourages a *Subject* to become *arrogant*, with a View of being *honour'd*. He, who would always preserve the *Authority* of a *Sovereign*, let him never forsake the *Prerogative* of a *Judge*.

The HISTORY.

“ THE Insolence of PHILIP augmented
 “ to such a degree, that poor GORDIAN was
 “ abandon’d by every body, and even com-
 “ pell’d to intercede for a Captain’s Com-
 “ mission, for his future Subsistence; but
 “ PHILIP was deaf to his Entreaties, and
 “ caus’d him to be murder’d. He was
 “ bury’d on the Confines of *Persia*; he
 “ was 20 Years of Age; reign’d four; and
 “ died 24½ Years after the Birth of our *bles-*
 “ *sed Saviour*.


The MORAL REFLECTION.

GORDIAN might have perceived, that PHILIP only serv’d his *Fortune*, not his *Person*. When PHILIP the *Subject* had engross’d the whole Power to himself, then GORDIAN the *Sovereign* became of no signification.



PHILIP. XXIX.

The HISTORY.

“  HILE PHILIP remain'd in *Asia*,
 “ he concluded a shameful Peace
 “ with the *Persians*, to whom
 “ he made the Cession of *Mesa-*
 “ *potamia* and *Syria*, thro' Impatience to
 “ visit his own Country in *Arabia*, where
 “ he caus'd *Philippopolis* to be built.

The MORAL REFLECTION.

TO gratify the Impulse of Vanity, with the Loss of two Provinces, was buying Ambition at too dear a Rate; neither was it a laudable Beginning of Government. Interest of State is the first Business of a Prince, and therefore to postpone it for a little private Inclination, shew'd he was not yet acquainted with the Fundamentals of Reigning; At Court, *no one* ought to discover his *Foible*, much less a *Prince*.

The

The HISTORY.

“ HE went afterwards to *Rome*, where
 “ he was receiv’d with visible Marks of Dis-
 “ satisfaction, for having concluded so in-
 “ glorious a Peace with the *Persians*. PHI-
 “ LIP perceiving their Discontent, resolv’d
 “ to set forward against SAPORE; but he
 “ immediately making a Restitution of
 “ *Mesopotamia* and *Syria*, PHILIP laid by
 “ his Design, and celebrated, with great
 “ Solemnity, the 1000th Year, which then
 “ terminated, from the Foundation of
 “ *Rome*.

The MORAL REFLECTION.

HE, who thinks of a *Remedy*, confesses
 to have *err’d*; and no one confesses to have
err’d, but thro’ *Fear*, which is highly un-
 becoming a Prince; for tho’ the *Good For-*
tune of PHILIP, rose from a *Meanness of*
Spirit in SAPORE, yet his *Good Fortune* did
 not re-establish his *Reputation*. A Prince
 who *errs*, if he can’t sustain himself in his
Error, he ought to remedy it, by Pretexts,
 which carry not a Shew of *Repentance*.

The HISTORY.

“ HE embrac’d the *Christian* Faith, and
 “ was baptiz’d; but this not restraining him

“ from his vicious Courses, *FABIAN*, the
 “ Pontiff, publicly reprimanded him at
 “ *Easter*, telling him, that he wou’d not
 “ administer the Communion to him, till
 “ he had first perform’d the Penance he
 “ shou’d enjoin ; which the Emperor with
 “ all Humility conform’d to, and was then
 “ admitted to receive the Lord’s Supper.

The MORAL REFLECTION.

HAD *PHILIP* reclaim’d his Morals, his
 Conversion to the *Christian* Faith, might
 have been thought the Fruits of a divine
 Vocation ; but to humble himself to a Law,
 and not live according to its Tenets, was
 not an Act of Piety, but of Craft : for by
 retaining his former barbarous Customs, af-
 ter having embrac’d Christianity, his Con-
 formance with it, seem’d only to proceed
 from a secret Desire of Revenge. Both the
Roman Senators and *Pagans* were his de-
 clar’d Enemies ; he therefore flew to a new
 Religion, in hopes to oppress them, under
 the pretence of Sanctity.

The HISTORY.

“ THE *Goths* having done considerable
 “ Damage in *Thrace* and *Misia*, *PHILIP*
 “ dispatch’d his General *MARINUS* to at-
 “ tack them, who finding himself at the
 “ Head of so powerful an Army, improv’d
 “ that

“ that Advantage into a Revolt, and car-
 “ ry’d it on, so as to be proclaim’d Em-
 “ peror. PHILIP complain’d of the Con-
 “ duct of MARINUS to the Senate ; and
 “ DECIUS, one of the wisest among them,
 “ being present, said to him, that he need
 “ not be solicitous for suppressing the
 “ Growth of that Rebellion ; and that
 “ MARINUS wou’d soon be punish’d, after
 “ such a manner, as wou’d be an Example
 “ to others. Some days after this, re-
 “ ceiving Advice, that MARINUS was kill’d
 “ by his own Soldiers, he made choice of
 “ DECIUS to succeed him in the Com-
 “ mand of the Army against the *Goths*.

The MORAL REFLECTION.

THE Saying of DECIUS, did not pro-
 ceed from a *Fore-knowledge* of human Af-
 fairs, but from a Spirit of *Adulation* and
Temerity ; nevertheless, as it prov’d suc-
 cessful, he receiv’d the Recompence. Let
 him, who has his Dependance on Courts,
 be dubious of his *good Qualities*, and have
 Hopes of the good Issue of his *bad ones* ;
 for neither *Virtue* nor *Vice*, but only the
Event, are *Fortune’s* Guide ; she often ren-
 dering *meritorious*, those who are *void* of
Merit.

The

The HISTORY.

“ *DECIUS* had no sooner join’d the
 “ Army, than the Soldiers declar’d him
 “ Emperor; which he refusing, they com-
 “ pell’d him to accept their Offer, and he
 “ found it necessary to suffer himself to
 “ be treated, like one bearing that Cha-
 “ racter. He immediately acquainted *PHI-*
 “ *LIP* with the Violence done him, af-
 “ furing him, he had endeavour’d to avoid
 “ it, and make his way to him, whom he
 “ still own’d as his Lord and Master; but
 “ notwithstanding these Assurances, *PHILIP*
 “ put himself at the Head of a formidable
 “ Army, and march’d to oppose him.

The MORAL REFLECTION.

WISELY did *PHILIP* act, in entering
 into vigorous Measures against *DECIUS*; for
 if the Army had *Power* to *force* him to
 be call’d *Emperor*, they had also *Power* to
force him to become his *Enemy*: if he
 was not *criminal*, ’twas necessary to op-
 press *him*, for the Temerity of the Army;
 and if he was *criminal*, ’twas necessary his
 Treachery shou’d not remain unpunish’d,
Guilty or not guilty, his very Title render’d
 him *criminal*.

The HISTORY.

“ BEING arriv’d at *Verona* with his
 “ Army, the Soldiers, more desirous to
 “ have *DECIUS* than him, who command-
 “ ed with too much Severity, kill’d him,
 “ and separated his Body into two Parts.
 “ As soon as the News of his Death reach’d
 “ *Rome*, his Son, call’d after him, *PHILIP*;
 “ was likewise made away with. He reign’d
 “ five Years; and died 250 after the Birth
 “ of our Blessed REDEEMER.

The MORAL REFLECTION.

SEVERITY in a Prince, who has engross’d the Power, keeps the Subjects in Fear; but when that Power is divided, Severity but precipitates him to Ruin; for the Hatred of Subjects, gives the whole Power to the Enemy. By Benignity therefore, we must attain Power; and then make use of Power to be obey’d.





DECIUS. XXX.

The HISTORY.

“ **T**HE Senate approved the Elec-
 “ tion of DECIUS, and nomina-
 “ ted his Son, (who was also call’d
 “ DECIUS,) CÆSAR; gave him
 “ the Title of AUGUSTUS, and appear’d
 “ highly pleas’d at his Exaltation, tho’ he
 “ was not a *Roman*, but a *Hungarian*.

The MORAL REFLECTION.

THE Senate endeavour’d to give DECIUS to understand, that he shou’d not imitate the *Severity* and *Fierceness* of PHILIP, but ought to rule with *Lenity* and *Mildness*. They were sensible how unwelcome Precepts or Counsels, unask’d for, are to powerful Princes, and therefore had recourse to a very obliging Method: They conferr’d on him the Title of AUGUSTUS, that so amiable a Name among the *Romans*,
 for

for the Mildness of the first who bore it, might remind him of the Glory he wou'd acquire, in following his Steps. Thus, by cloaking their *Advice* with *Praise*, they convey'd their *Sentiments*, without *Offence*, and made use of *Flattery* to give him *Counsel*.

The HISTORY.

“ *DECIUS* created *CORNELIUS LICINIUS VALERIANUS* Captain of the Army, a Man capable of discharging all the Duties of a Military Life; and cruelly persecuted the *Christians*; otherwise, he was both a just and prudent Prince.

The MORAL REFLECTION.

HE committed the Business of the *War*, to other People's Management; but reserv'd to himself that of *Religion*. He highly err'd indeed in persecuting the *Christians*, yet he did not err in his Opinion, that *Religion* is the most important *Affair* of a Prince.

The HISTORY.

“ *DECIUS* went into *Thrace* to attack the *Goths*; of whom thirty thousand were slain on the Day of Battle; and all the rest fled into the Woods and Mountains.

The

The MORAL REFLECTION.

THE *Goths* had over-run *Europe*, not by their *Skill* in War, but by the Immensity of their *Number*. Their own Country not producing a Sufficiency of Provision, they left it by Drove to search it elsewhere, according to the Exigencies of *Hunger*, not to the Rules of *Conquests*; for their Maxim preferr'd the Acquisition of *Sustenance*, to that of a *Kingdom*. As these sort of People advanc'd more like *Herds of Cattle*, than *Soldiers*, it was easy for a regular Army, conducted by expert Captains, to defeat them, how numerous soever: Hence it is, that DECIVS chose to go in Person against these *Barbarians*; it being Prudence in a Prince, never to leave others the *Honour* of those *Battles*, which promise a *Certainty* of Victory.

The HISTORY.

“ *TREBONIANUS GALLUS*,
 “ Governour of *Misia*, aspiring after the
 “ Empire, persuaded the King of the *Goths*
 “ to rally his Army, assuring him that if he
 “ laid an Ambush for DECIVS, after the man-
 “ ner he shou'd direct, he wou'd certainly
 “ overcome him; which accordingly suc-
 “ ceeded, the greatest Part of the *Roman*
 “ Army being cut off in the Field. DECIVS

“ perceiving the Confusion of his Troops,
 “ with the Death of his Son, kill’d by an
 “ Arrow at his Feet, clapt Spurs to his
 “ Horfe, and leapt into a Ditch full of Wa-
 “ ter, where he was drown’d. He was 50
 “ Years of Age; reign’d two Years and some
 “ Months; and died 253 Years after the
 “ Birth of our *Lord*.

The MORAL REFLECTION.

WHEN the *Goths* were very nume-
 rous, they lost the *Battle*; and when they
 were less in Number, they obtain’d the *Vic-*
tory. The Principal Strength of an Army,
 is a brave and prudent General, who was
 wanting in the *first* Engagement, but not in
 the *last*. The Advice of TREBONIANUS was
 an Army to the *Goths*, and alone repair’d the
 Loss of their thirty thousand Men; and the
Romans, tho’ defeated, might pretend to this
 Glory: That the Victory was not owing to
 the *Conduct* of the *Goths*, but to the *Coun-*
sel of a *Roman*.






TREBONIANUS GALLUS.

XXXI.

The HISTORY.

“  HOSE *Romans*, who sur-
 “ viv'd the Slaughter, had re-
 “ course to GALLUS, and being
 “ ignorant of his abominable
 “ Treachery, elected him Emperor, and the
 “ Senate confirm'd him. He afterwards
 “ made a shameful Peace with the *Goths*,
 “ engaging himself to pay them an annual
 “ Tribute, and then went to *Rome*.

The MORAL REFLECTION.

THIS Emperor's Forwardness to purchase a Peace, did not proceed from his Fear of being conquer'd by the *Goths*, but from a just Apprehension, that they might discover his Treachery, which he knew wou'd prove his utter Destruction. He therefore made haste
 to

to *Rome*, to remove himself from the Danger of being discover'd by the *Goths*; to whom he cou'd not well profess *Friendship*, since they were Invaders of the *Roman Empire*; neither cou'd he be at *Enmity* with them, because he had render'd them too powerful, by the Knowledge of his Villany.

The HISTORY.

“ *GALLUS* was no sooner arriv'd at
 “ *Rome*, than the *Goths* broke the Peace,
 “ and did not only invade *Thrace*, but like-
 “ wise *Misia*, *Macedonia* and *Thessaly*; and
 “ the *Persians*, following their Example,
 “ enter'd *Mesopotamia* and *Syria*, commit-
 “ ting Hostilities. *EMILIAN* was sent to op-
 “ pose the *Goths*, and overcame them; but
 “ he soon after drew his Sword against the
 “ Emperor.

The MORAL REFLECTION.

WHEN the *Goths* perceiv'd the *Romans* were oppress'd at home, they improv'd their intestine Broils to their own Advantage, and violated the Faith of the Treaty with a Prince, who did not observe it himself. The *Domestick Feuds* of all States, spring from a *Corruption in Politicks*, and are remedy'd quite different from natural Diseases: the

one is *incurable*, if not timely *discover'd*:
the other proves *mortal*, if not kept *private*.

The HISTORY.

“ *GALLUS* went in Person to suppress *ÆMILIAN*; but being kill'd in Battle, the other remain'd Emperor. He was 47 Years of Age; reign'd two; and died 255 after the Birth of *JESUS CHRIST*.


The MORAL REFLECTION.

THE Presence of a Prince, in an Engagement against Rebels, augments their Courage; for then they hope to overcome all, by one Victory: whereas, if his Captains are employ'd, they are sensible of the Difficulties that must attend the Acquisition of the Principality; for tho' they shou'd prove victorious over the Army, yet the *Prince* remains *unconquer'd*; who, whilst in Being, never wants Adherents to espouse his Cause. It happens, for the most part, that Rebellions of a long Duration, grow languid, and are extinguish'd by themselves: The Followers of any Pretender, are oblig'd to sacrifice their Lives and Fortunes to support him, and finding therefore no real *Advantage* rise from their Disaffection, but on the contrary, led astray from their *proper Interest*, they become at last *Enemies* to their *Fellow-Rebel*.



ÆMILIAN. XXXII.

The HISTORY.

“  MILIAN, a Native of
 “ *Africa*, and of a very mean
 “ Extraction, wrote to the Se-
 “ nate, that if they wou'd con-
 “ descend to ratify his Acces-
 “ sion to the Imperial Dignity, he wou'd
 “ immediately attack the *Persians*; by
 “ which Promise, he obtain'd their Confir-
 “ mation.

The MORAL REFLECTION.

THE *Roman* Senate did not confirm ÆMILIAN, thro' any Necessity they had of his going against the *Persians*, since many others wou'd have been glad of the Expedition; but because they would not lose the Occasion of disposing the Empire by Contract, and also to abolish the Abuse of claiming it by Superiority of Strength, in-

roduced by others. By ÆMILIAN's promising the Observance of so weighty a Condition, the Senate's Superiority was acknowledg'd; and his appearing dubious of obtaining their Confirmation, gave a plain Proof of his Subjection.

IX The HISTORY.

“ THE Legions, quarter'd on the *Alps*,
 “ refus'd taking the Oath of Allegiance to
 “ ÆMILIAN, and proclaim'd VALERIAN,
 “ their Captain, Emperor.

The MORAL REFLECTION.

THE good Fortune of ÆMILIAN, who from a *Rebel*, became *Prince*, tore the Empire into two Parts, and gave every one hopes of *commanding*, who was bold enough to refuse *Obedience*. Those Dominions are in an expiring Condition, where *Disaffection* is essential to procure *Preferment*.

The HISTORY.

“ THE Soldiers of ÆMILIAN, hearing
 “ of the other Army's Resolution, join'd
 “ VALERIAN, and kill'd ÆMILIAN in a
 “ few Months after his Accession to the
 “ Throne. He was 41 Years of Age; and
 “ died 256 after the Birth of our *Saviour*.

The MORAL REFLECTION.


ÆMILIAN ow'd his *Exaltation* to his *Victory*, and to the *Senate*: the *Generals* of the *Army* wou'd have no *Emperor*, but who ow'd his *Accession* to their *Election*. They espous'd the Interest of VALERIAN, to be rul'd by a Prince, who was their *Commander*, not their *Master*; who might regard the *Soldiers*, as his *belov'd Friends*, not as his *Slaves*; and whose Jurisdiction might be *given*, not *acquir'd*: for *voluntary Subjection* is a Part of *Command*.





VALERIAN. XXXIII.

The HISTORY.

“  HE Accession of VALERIAN
 “ being universally approv'd
 “ throughout the Empire, he
 “ went with a powerful Army
 “ to oppose SAPORE, King of *Persia*, who,
 “ in the time of *Gallus*, had made him-
 “ self Master of *Mesopotamia* and *Syria*.

The MORAL REFLECTION.

THERE was a Necessity for VALERIAN to be provided with a formidable Army, not only because he had to do with the most powerful Potentate in the World, next the *Roman*, but that all those Generals, who commanded Legions, puissant enough to vye with him in the Empire, shou'd not be distant from a Power, which might keep them in awe. To such an Ebb of Misfortune were the *Roman* Emperors reduc'd, that they were oblig'd to
 act

act with as much Precaution, in regard of their *own Subjects*, as they did with a known *Enemy*.

The HISTORY.

“ *SAPORE* not being able to resist
 “ the Forces of *VALERIAN*, corrupted his
 “ Lieutenant-General, who betray’d him
 “ into a Snare, in which he was taken Pri-
 “ soner by the *Persians*.

The MORAL REFLECTION.

WHEN Ministers, capable of Corrup-
 tion and Treachery, serve a Sovereign,
 whose Intellects are weak, they impose on
 him in the Administration of Affairs ; and
 when he is not to be deceiv’d, then they
 form Conspiracies against his Person : *De-
 ceit* proposes an attainable End, failing in
 that, it has Recourse to *Treason* ; and there-
 fore in the Courts of the ancient *Pagans*,
 the *wisest* Princes stood most in danger of
 their *Lives*.

The HISTORY.

“ *GALIEN*, Son of *VALERIAN*,
 “ being left Regent of the Empire, made
 “ not the least Effort to ransom his Father.

The MORAL REFLECTION.

HOW great must be the Pleasure of Reigning, since for the acquiring it, a *Son* can become cruel to his *Father*! A *Prince* is so far exalted above the Commonalty of *Men*, that if he has not the *Light of Religion*, he loses *all Sense of Humanity*.

The HISTORY.

“ HE was so barbarously treated in his
 “ Confinement, that every time SAPORE
 “ went abroad, he made use of him, in-
 “ stead of a Block, to mount his Horse ;
 “ with so much Scandal to the World,
 “ that even the *Barbarian* Kings entreated
 “ SAPORE, but in vain, to shew him more
 “ Respect. After having detain’d him, in
 “ this servile manner, the space of seven
 “ Years, he caus’d his Eyes to be pluck’d out,
 “ and in this miserable Spectacle, he ended
 “ his Days. He was 78 Years of Age ;
 “ and reign’d one before his Imprisonment ;
 “ which was 257 Years after the Birth of
 “ the MESSIAH.

The MORAL REFLECTION.

’T WAS worthy the Instruction of an Emperor, that amidst so much Ignominy, he did not immediately expire thro’ Despair. To cherish Life, and grow hoary under

under the opprobrious Usage of a haughty *Tyrant*, and ungrateful *Son*, spoke the *Fortitude of his Mind*, superior to his *Misfortunes*, tho' they cou'd not be extended farther. The Barbarity of SAPORE, in adding *Blindness* to his other Woes, was, because his seven Years Sufferings had not humbled his Constancy; and therefore, as he cou'd not deprive him of *Courage*, he depriv'd him of *Light*: a magnanimous Person may be surrounded with *Miseries*; but can never be *miserable*. VALERIAN was a *Prince* among the *Romans*, by the Election of *others*; but shew'd himself *more than a Prince* among the *Persians*, by the Greatness of his *Resolution*; which render'd him *venerable* even in Disgraces. *Fortune* depriv'd him of the *Empire*; but cou'd not take from him, the *Merit* of the first Crown in the Universe.





GALIEN. XXXIV.

The HISTORY.

GALIEN, after the Imprisonment of his Father, shar'd his Title of AUGUSTUS with ODE-NATUS, Governour of the *Pal-mirenians*, a People of *Syria*, whom he left in that Government, and retir'd to *Rome*, where he liv'd forgetful of his Father, and abandon'd himself to all the Pleasures of Sensuality. This Behaviour so highly incens'd his Generals, and Governours of Provinces, that most of them took up Arms against him, each one procuring himself to be proclaim'd Emperor by his own Soldiers ; and there were so many Competitors for the Empire, that during the Reign of 15 Years, more than thirty Ring-leaders of Rebellion were number'd.

The

The MORAL REFLECTION.

WHILE the Generals and Commanders under GALIEN, perceiv'd him deaf to his Father's Misfortunes, they serv'd him with Fidelity, lest he shou'd be more cruel to them; but when they found him devoted to a dissolute Course of Life, their *Apprehensions* became their *Contempt*, being convinc'd he had not abandon'd all Duty to his Father to be a *Prince*, but to be free from the Restraint of his *Virtues*. He who sins to *reign*, loses *Justice*, but acquires *Respect*: he who reigns to *sin*, meets with *Contempt*, and loses the *Kingdom*.

The HISTORY.

“ *GALIEN* being satisfy'd with the Possession of *Italy*, which was well affected to him, took no care to suppress the Rebels; but perceiving the *Romans* began to resent his Insensibility, he put himself at the Head of a powerful Army, and march'd against *INGENUUS*, Governor of *Hungary*, who had been declar'd Emperor by his Legions. They came to Battle, which was decided in favour of *GALIEN*, his Competitor being slain in the Engagement.

The

The MORAL REFLECTION.

THE Tranquillity of a Prince, does not consist in contenting himself with *little*: his *little* is always desir'd by *many*, and always expos'd to be taken away by those, who either can, or dare do *much* to attain it. A Prince lives peaceably in his Court, who has several Dominions to divert the Enemy's Troops in a distant Country, and to exercise his *own* on that of other Potentates; for thus being in a continual Defence, probably none will presume to attack him; and thus he may live undisturb'd, when those, who fear, are quiet.

The HISTORY.

“ He afterwards went against the *Goths*,
 “ whom he also defeated, and put to the
 “ Sword all those Souls, who inhabited
 “ the Cities by them, shewing no Mercy to
 “ any body.

The MORAL REFLECTION.

PRINCES excessively *lascivious* in *Peace*, are excessively *cruel* in *War*; for being interrupted in their highest Pleasures, they don't take up Arms thro' *Reasons of State*, but thro' *Revenge*: not instigated by *Justice*, but spurr'd forwards by the Sting of

of *Rage*, which, when reigning in the Person of a Prince, is never satiated with human Blood, till the last Drop is spilt: the Anger of Persons in great Power, is like an exterminating Fire; never to be extinguish'd, till Fuel is wanting to supply its Flames.

The HISTORY.

“ ABOUT this time, AUREOLUS, Governor of *Sclavonia*, who was also
 “ a Rebel, enter'd *Italy*, and took possession of *Milan*. GALIEN went against
 “ him, and laid siege to the Town; but
 “ his Generals being corrupted by AUREOLUS, they caus'd him suddenly to fly,
 “ telling him, the Enemy was already in
 “ the midst of their Camp. In his Flight,
 “ he fell into the Snare, they had laid for
 “ him, and was kill'd with his Brother
 “ VALERIAN. He was 34 Years of Age;
 “ reign'd 15; and died 272 after the Birth
 “ of our SAVIOUR.

The MORAL REFLECTION.

'TIS a *Misfortune* where there is a *Traitor*; but when many Traitors conspire, and these compose the chief of the Court, then 'tis no *Misfortune*, but a *Defect* in the Prince, who ought to be judicious enough

nough to keep such an Emulation among those of the first Dignities, as may render them more dispos'd to betray *each other*, than to unite in Measures to betray *him*.

The HISTORY.

“ AFTER the Death of GALIEN, the
 “ Empire was divided in this manner: the
 “ *Goths* held the Possession of *Thrace*,
 “ *Macedonia*, and some other Provinces
 “ of *Asia*. ZENOBIA, Widow of ODE-
 “ NATUS AUGUSTUS, enjoy'd the *Eastern*
 “ Empire, with the Title of Empress. TE-
 “ TRICUS and VICTORINUS claim'd *France*
 “ and a Part of *Germany*; and AUREOLUS
 “ maintain'd his Title of Emperor, in *Scla-*
 “ *von*ia and *Milan*.

The MORAL REFLECTION.

‘TIS worthy of Observation, how zealous all these Rebels appear'd to preserve the *Roman* Empire intire, while they tore it into so many Parts: *none* of them took the Title of Prince of that Province he was possess'd of; because every one pretended a Right to be call'd Emperor; and by possessing a Part, the Power of Jurisdiction over the Whole. The Reason was this: as it was the Glory of every Nation to be accounted a Member of the *Roman* Empire,

none cou'd endure to be separated from it ;
and every People were equally pleas'd, that
the *Roman* Emperor kept his Residence in
their Country : Thus, a great Name de-
ceives the most part of the World.

CLAUDIUS SECUNDUS
XXXV.

THE HISTORY



CLAU-

none could endure to be separated from it
and every People were equally pleas'd, that



CLAUDIUS SECUNDUS. XXXV.

The HISTORY.

“ **A**FTER GALIEN, CLAUDIUS,
“ a *Dalmatian*, or, as others as-
“ sert, a *Trojan*, was elected by
“ the Army. He was one of the
“ principal Captains, and a Person, who
“ liv'd up to the strictest Morals of those
“ Days.

The MORAL REFLECTION.

NONE concern'd in the Treachery a-
gainst GALIEN, entertain'd the least
Thought of making ODENATUS his Col-
league, Emperor ; much less wou'd they en-
courage the Pretensions of AUREOLUS, as
they knew him to be a Traytor : they agreed
therefore to chuse a *good Prince*, not be-
cause

cause he was *good*, but because he was not privy to their Crimes.

The HISTORY.

“ HIS first Enterprize was against AU-
 “ REOLUS, whom he conquer’d and kill’d in
 “ Battle. After this, he return’d Trium-
 “ phant to *Rome*, and put the Affairs of
 “ State, into so good a Posture, that the
 “ *Romans* were highly pleas’d at his Con-
 “ duct.

The MORAL REFLECTION.

THE *Victory* obtain’d by CLAUDIUS, was partly owing to *Virtue*, and partly to *Fortune*; but his good Management of Government, was *solely* owing to his own *Wisdom*. To conquer is the Glory of a *Captain*; to govern well is that of a *Prince*. To restore the Empire to its former State, and remedy the great Confusion it was in, not only by the *Wars*, but a Corruption of the *Laws*, (thro’ a continual Mutation of their Emperors) there was a Necessity of making choice of a *Prince*, they knew to be a *Soldier*; and of a *Soldier*, they knew to be a *Prince*.

The HISTORY.

“ THERE being so many Usurpers of
 “ the *Roman Empire*, it was consulted in
 Z “ the

“ the Senate, where to begin the Attack, and
 “ CLAUDIUS signify’d his Pleasure of going
 “ against the *Goths*.

The MORAL REFLECTION.

CLAUDIUS gave a reason for this his Counsel, and said ; that the other Pretenders were Enemies to *him* ; but the *Goths* were Enemies to the *Roman Commonwealth* ; and that he thought himself more oblig’d to revenge *publick* Injuries, than *private* ones.

The HISTORY.

“ THE *Goths*, united with other *Bar-*
 “ *barians* to the number of three hundred
 “ and twenty thousand, were already on
 “ their March towards *Rome*. They were
 “ met with Intrepidity, in *Thrace*, by
 “ CLAUDIUS, who, tho’ far inferior to them
 “ in Force, so effectually defeated them,
 “ by his singular good Conduct, that the
 “ greatest part died in the Field ; many
 “ others were taken Prisoners ; and the rest
 “ totally dispers’d : CLAUDIUS recovering,
 “ by this Victory, all the vast Country pos-
 “ sess’d by the Enemy, who were never af-
 “ ter able to come to any head.

The

The MORAL REFLECTION.

EXCEEDING numerous Armies must necessarily be compos'd of several Nations, who speak different Languages; follow divers Customs; profess contrary Religions; and have recourse to opposite Maxims in Policy: Besides, the greater the Army, the greater undoubtedly will be its Call for Provision, which every Country is not fruitful enough to furnish. Hence it is, therefore, such Armies prove seldom victorious: Their Multitude carries with it Disorder; and most part of the Soldiers are overcome by *Hunger*, before they can do any *Execution*. CLAUDIUS went against the *Goths* certain of Victory, because of their Number: he knew that all the confus'd Part of their Army, were as so many auxiliary Forces to his own.

The HISTORY.

FROM *Thrace*, he went into *Italy*, in order to attack two hundred thousand *Germans*, who were on their March to *Rome*. The two Armies meeting at the *Lake Benacus*, or *Garda*, CLAUDIUS overcame them; and pursuing the Victory, reduc'd all *Germany* to its former Obedience.

The MORAL REFLECTION.

VICTORY is so far from fatiguing a Soldier, that it gives him fresh Assurances, of overcoming: The *Glory* of having subdu'd above three hundred thousand *Goths*, wou'd have been the *Shame* of CLAUDIUS's Soldiers, had not they prov'd victorious over two hundred thousand *Germans*. He, who wou'd *end* with a great Reputation, must *begin* with a great Enterprize; for when one *difficult* Point is surmounted, every other, tho' weighty, is of less Moment.

The HISTORY.

“ HE resolv'd after this, to march into
 “ the *East*, in order to recover wholly the
 “ *Roman* Empire; but being seiz'd of a
 “ malignant Fever in *Smyrna*, his Designs
 “ prov'd abortive, he dying of it in a few
 “ days. He was afterwards plac'd among
 “ the *Roman* Gods, and honour'd with a
 “ golden Statue in the Senate. He reign'd
 “ ten Years; and died 283 after the Birth
 “ of CHRIST.

The MORAL REFLECTION.

THE *Roman* Senate distinguish'd CLAUDIUS by singular Honours, which he highly merited at their hands; yet perhaps it was not altogether the Justice they ow'd his
 De-


Deserts, but a private View of animating his Successors, with an Emulation of those Glories, he acquir'd in foreign Countries, against the *Barbarians*: for when the *Emperors* headed their Troops in Person, the *Fathers of the Senate* remain'd *Emperors of Rome*.





QUINTILIUS. XXXVI.

The HISTORY.

“  **U**INTILIUS being in
 “ *Rome*, when his Brother
 “ **CLAUDIUS** died, was elected
 “ Emperor by the Legions in
 “ *Italy*, and confirm'd by the Senate ; but
 “ hearing that **AURELIAN** was chosen by
 “ the Grand Army, and conscious of his
 “ Insufficiency to resist his Forces, he caus'd
 “ his Veins to be open'd, and bled to death,
 “ twenty Days after his Exaltation ; and
 “ 283 Years after the Birth of our RE-
 “ DEEMER.

The MORAL REFLECTION.

BY *Living*, QUINTILIUS had *lost* the
 Empire ; by *dying*, he *bequeath'd* it : he
 chose rather to *bequeath*, than *lose* it, since
Death, both ways, was inevitable ; only
 with this Difference, that by *losing* the Em-
 pire,

pire, he must have lost his *Life*, as his *Enemies* wou'd have judg'd proper; and by *bequeathing* it, he ended his Days, as most suited his *own* Inclination. By an *involuntary* Death, his Obsequies wou'd have been without Honours, or perhaps treated with the utmost Indignities; whereas, by a *voluntary* Resignation of his Life, he was sure to be interr'd with the Ceremonies due to a *Roman* Emperor. Thus, philosophis'd the Weakness of QUINTILIUS in favour of himself, tho' against himself: his Thoughts were more intent on how to *die*, than how to *reign*; tho', according to the political Rule, a Prince ought to study more how to *reign*, than how to *die*: *Nature* reminds us of *Death*; whereas, *reigning* will be totally neglected, if a *Prince* forgets it.





AURELIAN. XXXVII.

The HISTORY.

“ **A**URELIAN, a Native of
 “ *Transylvania*, and of mean Ex-
 “ traction, was, for his singular
 “ Valour, thought not unworthy of the
 “ Imperial Crown; which he was no sooner
 “ invested with, than he march’d against the
 “ *Sarmatians* and *Swedes*, whom he
 “ brought under Subjection.

The MORAL REFLECTION.

HE, who seeks Promotion in the Service of *petty* Princes, ought to place a greater Value on the Study of *Policy*, than on the Exercise of *Arms*; but he, who wou’d prefer himself under a *potent* Monarch, ought rather to apply himself to the *Sword*, than the *Cabinet*. Every one ought to fit himself for those Employments, in which he can be most useful to his Sovereign: A *petty* Prince

Prince maintains himself by *Negotiation*; a *powerful* one, by a *Superiority of Strength*. By this Policy therefore, *Aurelian* did not only become *Great*, but likewise became *Prince*.

The HISTORY.

“WHILE AURELIAN was imploy’d
 “in the *Septentrion*, the *Marcomanians*
 “enter’d *Lombardy*, where they did great
 “Damage, he not coming immediately to
 “the Assistance of that Province; but af-
 “ter his Arrival, tho’ he lost the first Bat-
 “tle near *Placentia*, nevertheless he com-
 “pleated in two others, such a Victory,
 “that he slew and intirely dispers’d the
 “Enemy.

The MORAL REFLECTION.

HAD not AURELIAN first put an end to the War against the *Sarmatians*, he wou’d have been oblig’d to encounter two Enemies at once, with the Danger of being vanquish’d by both: he chose therefore to delay his March, that he might have only to do with one Enemy; neither did he think it essential to hazard the Strength of the Empire, to prevent the Ruin of one Province. A *Country* may be repair’d in a few Years; but a powerful *Army* can’t be compleated with the same Facility:
Houses

Houses may be rebuilt ; but *Men* can't be brought to *Life* again.

The HISTORY.

“ AFTER he had defeated the *Mar-*
 “ *comanians*, he went triumphant to *Rome*,
 “ where he cruelly punish'd those, who had
 “ spoken ill of his Delay in succouring
 “ *Italy*, during his Absence ; and then en-
 “ larg'd the Walls of the City, a Privilege
 “ granted only to those, who had ex-
 “ tended the Confines of the *Roman Em-*
 “ *pire*.

The MORAL REFLECTION.

FREEDOM of Speech, on the Actions of Princes, is a kind of Judgement, which the Multitude presumes to usurp over their Sovereign. *Aurelian* punish'd such Persons after two ways : The one was by an actual Chastisement ; the other, by enlarging the Walls of *Rome*. This last Article, being a Token of Triumph, shew'd his Conduct had been successful, and to confound rash Tongues, there can be no greater Punishment, than to detect their Untruths.

The HISTORY.

“ *AURELIAN* having remain'd
 “ some Days in *Rome*, set forward to op-
 “ pose

“ pose ZENOBIA, Empress of the *East* ;
 “ and being, on his March, refus’d Entrance
 “ into *Tiana*, a City of *Cappadocia*, he
 “ made an Oath to punish those Citizens
 “ in such a manner, that not even a Dog
 “ shou’d be left alive ; but APOLLONIUS,
 “ a famous Philosopher of that City, ap-
 “ pearing to him in a Dream, laid before
 “ him so many forcible Exhortations, that
 “ he not only abolish’d his Oath, in regard
 “ of *Tiana*, but likewise became touch’d
 “ with more Humanity for the future.

The MORAL REFLECTION.

IT was a Policy among the ancient *Pagan* Princes, to attract the Wonder and Admiration of the People, by prepossessing them with a Belief, that they convers’d with the Dead, as if they were of a different Species from the Commonalty ; and that invisible Beings were ambitious to hold Intelligence with Princes on Earth. The real Motive, which induc’d AURELIAN to pardon *Tiana*, was not the Exhortations of APOLLONIUS, but those of Policy ; he not being willing to render himself odious by Revenge, at a time when he was engag’d in so important an Expedition : he knew it more advantageous to enter the *East* with the Reputation of a clement, than a cruel Prince.

The HISTORY.

“ HAVING obtain'd Entrance into
 “ *Tiana*, by the Treachery of HERACLE-
 “ MONES, he immediately order'd him to
 “ be put to death.

The MORAL REFLECTION.

AURELIAN made known the Mo-
 tive of his Orders for the death of HERA-
 CLEMONES, saying, That he, who was a
 Traitor to his Country, wou'd not scruple
 to betray him also. To recompense Trai-
 tors is Weakness; for by shewing to stand
 in need of such Means to procure Conquest,
 betokens want of Strength to obtain it by
 Force of Arms,

The HISTORY.

“ THE Soldiers murmuring at their
 “ Disappointment of ransacking *Tiana*,
 “ AURELIAN having promis'd them by Oath,
 “ that not so much as a Dog shou'd be
 “ spar'd, he made Answer: *Since I gave*
 “ *you my Word, that not a Dog shou'd be*
 “ *left alive in Tiana, I leave you at full*
 “ *liberty to destroy them all.*

The MORAL REFLECTION.

AURELIAN did not think it proper to confess a Breach of his Promise to the Army, for the sake of his *Decorum*; and he wou'd not observe it, for the sake of his *Clemency*: thus, by way of a facetious Answer, he freed himself from all Engagements. That Prince is *wise*, who has the Art of saying, *I will not*, without rendering himself *odious*; and *much more* he, who can speak the same Words with *Applause*.

The HISTORY.

“ AFTER this, he advanc'd into *Syria*,
 “ where ZENOBIÀ, at the Head of a very
 “ powerful Army, attended his Arrival, not
 “ commanding as a *Woman*, but as a va-
 “ liant *General*. The Armies meeting a
 “ Day's March from the City of *Emesa*,
 “ ZENOBIÀ put the *Roman* Horse to such
 “ Confusion, that they were oblig'd to re-
 “ treat; but being supported by the In-
 “ fantry, they rally'd, and renew'd the Bat-
 “ tle. ZENOBIÀ no longer able to resist,
 “ at last betook herself to flight, leaving
 “ AURELIAN victorious, tho' not without
 “ a considerable Loss.

The

The MORAL REFLECTION.

GREATLY did AURELIAN'S Honour lie at stake by this Engagement: He gain'd no *Glory* by his *Conquest* over a *Woman*; and had the *Victory* been hers, his *Shame* wou'd have been immortal. A prudent Prince ought sometimes to expose his *Life* to Danger; but never his *Reputation*.

The HISTORY.

“ AURELIAN pursuing his March
 “ beyond *Palmira*, found himself every
 “ where endanger'd by the Ambushes laid
 “ for him by the Industry of ZENOBIÆ.
 “ He therefore wrote her a Letter, offer-
 “ ing her a Security of Life, and Liberty
 “ to enjoy her Riches, provided she wou'd
 “ submit to the *Roman* Senate's Choice
 “ of her future Residence.

The MORAL REFLECTION.

TO offer Conditions to an Enemy is good Conduct; for the Courtesy promis'd him is an Ostentation of Superiority, and an Introduction of Dominion over him. He seems already possess'd of Victory, who thinks on the Means to use it with Discretion; and the true time to boast of *Power*, is when we have Cause to *fear*, lest our *Fears* shou'd be discover'd.

The HISTORY.

1st *ZENOBI*A refusing to refer her-
 self to the Senate, *AURELIAN* laid Siege
 to *Palmira*, where she had retir'd for
 Refuge. When she perceiv'd no Possi-
 bility of any longer defending herself,
 she fled, in Disguise, towards *Persia*,
 with what she had most precious; but
 being pursu'd by the *Roman* Horse, she
 was taken Prisoner, and conducted to
AURELIAN, who asking her, How she
 had the Courage to despise the *Roman*
 Emperors? She return'd this Answer?
Thee alone I own as Emperor, because
thou knowest how to overcome.

The MORAL REFLECTION.

WISELY did *AURELIAN* act in send-
 ing his Horse in pursuit of *ZENOBI*A; for
 had she remain'd at Liberty, in the Great-
 ness of her Courage, the chief Strength of
 the Enemy wou'd still have been uncon-
 quer'd. The Force of a *Captain*, consists
 in his Army; the Force of an *Army*, con-
 sists in the *Mind* of the *Captain*; and 'tis
 easier for a *Captain* to acquire the Com-
 mand of a great *Army*, than for an *Army*
 to be commanded by a great *Captain*.

The

The HISTORY.

“ *AURELIAN* had no sooner left
 “ *Syria*, than the *Palmirenians* revolted,
 “ and made *ARCHELAUS*, the Kinsman of
 “ *ZENOBIAS*, their King; but the Emperor
 “ immediately counter-march’d, took *Pal-*
 “ *mira* by Force of Arms; and put all
 “ the Inhabitants thereof to the Sword:
 “ After this, he went into *Egypt* to sup-
 “ press the Insurrection of that Kingdom,
 “ thro’ the Instigation of *FERMUS*, Com-
 “ mander in those Parts, who had got him-
 “ self proclaim’d Emperor.

The MORAL REFLECTION.

’TIS the Office of a Prince to measure
Punishment with *Crimes*, in such a man-
 ner, as the *Offence* may be *corrected*, by
 virtue of the *Chastisement*; but when
 Crimes are become *incorrigible*, then the
Delinquents ought of Necessity to be *ex-*
tirpated, lest the *Force of offending* shou’d
 prevail in the World over *Justice*. Thus,
 Slaughters may be made, where there’s a
 Necessity of a *general* Punishment, for
 Scaffolds are the Triumph, the Law has
 over *particular* Vices.

The

The HISTORY.

“ THERE remaining no more for the
 “ Reduction of the whole *Roman* Empire
 “ to its primitive State, than the subdu-
 “ ing of TETRICUS, who held *France* and
 “ *Spain* under the Title of Emperor, AU-
 “ RELIAN march’d towards those Parts:
 “ but TETRICUS, on his Arrival, volunta-
 “ rily submitted himself, whose Subjection
 “ render’d him Master of the World.

The MORAL REFLECTION.

THE Fruit of many Victories, is the
 Fortune to overcome, without engaging.
 The Fame of AURELIAN’s great Power,
 reaching *France* and *Spain*, rais’d, in the
 Soldiers of TETRICUS, an Army against
 TETRICUS; who finding himself unable to
 preserve his *Title*, enter’d into Measures to
 preserve his *Life*. If ’tis not *Valour*, ’tis
Wisdom to disarm one’s self to Advantage.

The HISTORY.

“ HE triumph’d in *Rome*, with the
 “ greatest Magnificence had been ever seen:
 “ he was conducted on a Chariot, belong-
 “ ing to the King of the *Goths*, drawn by
 “ four Stags; follow’d by ZENOBIA, fet-
 “ ter’d with a golden Chain; and after

A a

“ her

“ her TETRICUS, accompany’d with an
 “ immense Quantity of the Enemies Spoils.

The MORAL REFLECTION.

T H E R E was more Difficulty for a Chariot to be drawn by four Stags, than by four Horses; but as the greatest Ornament of a Triumph, is the Multitude of Spectators, it behov’d him to invent something new to attract the Eyes of the Populace. Human Grandeur is attended with this Inconvenience; That without the Assistance of the Vulgar, neither Pomp, nor Grandeur can be compleated.

The HISTORY.

“ A F T E R the Solemnity of the Tri-
 “ umph was over, he gave TETRICUS the
 “ Government of those Provinces, which
 “ now form the Kingdom of *Naples*; and
 “ endow’d ZENOBIA with large Possessions,
 “ sufficient to support the Grandeur of her
 “ Rank, while she liv’d.

The MORAL REFLECTION.

T H E S E Donatives of AURELIAN, contain’d more Pomp, than the grand Solemnity of the Triumph; for the Appearance of ZENOBIA and TETRICUS, as bound and conquer’d Persons, only gave the People to understand, that she was an Empress and he

a Prince ; and thus they met with Reverence in their Disgrace, every one thinking it an Honour to behold an Empress of her Courage, and a Prince, who had possess'd *France* and *Spain* for several Years : whereas, by receiving his Bounties, they appear'd as wanting the Necessaries of human Life, which is the most abject Condition a Prince can possibly be reduc'd to: AURELIAN therefore might boast, that the greatest General in *Europe*, and the greatest Empress of the *East*, were both supported by his Goodness and Clemency.

The HISTORY.

“ AURELIAN being already weary
 “ with this Interval of Peace, resolv'd to
 “ revenge the barbarous Imprisonment of
 “ VALERIAN, on the *Persians*. In his
 “ March, he threaten'd, on some Occasion,
 “ his principal Secretary, MENESTEUS, with
 “ Death, who drew up a List of Persons,
 “ whom he pretended the Emperor design'd
 “ to make away with ; and shewing it to
 “ those concern'd, they immediately enter'd
 “ into a Conspiracy, and assassinated him,
 “ as he was going one Day, with a small
 “ Retinue, from *Eraclea* towards *Bizanti-
 “ nus* ; in the sixth Year of his Reign,
 “ and 288 after the Birth of our LORD.

The MORAL REFLECTION.

SECRETARIES are a Race of Domesticicks, who, as they are privy to their Masters Secrets, have the Power of ruining them: they know their Inclinations, their Correspondence and Affairs; so are never unfurnish'd with the Means to revenge any little Mortification they may receive. It's highly necessary therefore, either to wink at their Faults, or punish them in such a manner, as may deprive them of the Liberty of Speech.



TACITUS.



TACITUS. XXXVIII.

The HISTORY.

“ **T**HE Army wou’d no longer e-
 “ lect the Emperors, but resign’d
 “ their Privilege to the Senate,
 “ and reserv’d that of confirming
 “ them. The Senate refus’d their Offer,
 “ and this Contest lasted six Months, du-
 “ ring which time, the Senate manag’d all
 “ publick Affairs.

The MORAL REFLECTION.

THESE Refusals were not the Effects
 of Complaisance, but a true Spirit of Po-
 licy: the Confirmation of the Senate, was
 that Act of Jurisdiction, which constituted
 a lawful Emperor; and the Army, elevated
 by the many glorious Actions of AURELIAN,
 wanted to augment in Authority, by having
 Ceremonies paid to them: but the Senate,
 all Men of sedate Minds, answer’d with e-
 qual Cunning, and rejoic’d to see the Election

prolong'd ; because in the mean time, they govern'd the Empire.

The HISTORY.

“ AT last the Senate elected TACITUS,
 “ one of the wisest among them; but he
 “ was so old, that going with the Army
 “ against the *Persians*, he died of a Fever,
 “ on his March, in the City of *Tarsus* ;
 “ in the sixth Month of his Reign ; in the
 “ 66th Year of his Age ; and the 289th
 “ after the Birth of JESUS CHRIST.

The MORAL REFLECTION.

THE Army, accusom'd to act as they pleas'd, constrain'd the Senators to accept of the Election ; and they made choice of an old, decrepid Man, in hopes that the Army, which requir'd a vigorous Emperor to endure the Fatigues of the War, wou'd not confirm him ; or, at least if they shou'd, that they wou'd soon resume their former Privilege, and the Senate theirs. In Elective States, all, who aspire after Regal Authority, endeavour to render those Princes grateful, whose old Age promises an immediate Vacancy in the Throne.





FLORIAN. XXXIX.

The HISTORY.

“ **F**LORIAN, the Brother of
 “ TACITUS, assum'd the Title of
 “ Emperor, without waiting for
 “ the Election, either of the Se-
 “ nate, or Army; but hearing that the
 “ latter had determin'd in Favour of PRO-
 “ BUS, he caus'd his Veins to be open'd,
 “ and suffer'd himself to bleed to death.

The MORAL REFLECTION.

THE Impatience of FLORIAN, gave the Senate and Army room to believe he claim'd the Empire by Succession; and therefore they agreed in the Exaltation of another, tho' FLORIAN was thought deserving it; because the *Zeal of Authority*, considers not the *Virtues of others*, but its *own Support*. Jurisdiction surpasses all other

Considerations ; and every Republick chuses rather to be govern'd, even by the *worst* of Princes, who are *elected*, than by the *best*, who are *intruded*: for how good or bad soever their Morals may be, they change with the Prince ; but the Titles of Dominion always remain.




PROBUS



PROBUS. XL.

The HISTORY.

“  *ROBUS*, born in *Serminus*
 “ in *Hungary*, was a very va-
 “ liant Soldier, and a Prince of
 “ good Morals. After his Ac-
 “ cession to the Imperial
 “ Throne, he went to attack the *Germans*,
 “ who had taken possession of *France*. The
 “ Armies met, and came to a bloody Battle,
 “ which lasted the Space of two Days, the
 “ Night only being set apart as an Interval to
 “ take breath. The Victory seem'd dubious :
 “ sometimes inclining to one side, and
 “ sometimes to the other ; but at last
 “ *PROBUS* remain'd victorious, with the
 “ Death of thirty thousand of the *Enc-*
 “ my.

The MORAL REFLECTION.

THE *Germans* fought, because they
 were oblig'd to defend themselves ; the *Ro-*
mans,

mans, because they thirsted after the Glory of overcoming: the *one* had Recourse to Necessity to save their *Lives*; the *other* contemn'd *Life*, to exercise their *Power*. Hence it is, that the *Germans* first gave way, and the *Romans* supported the Fatigue of the Battle, till the Victory ensu'd. The *Germans* charg'd with *Fear*; PROBUS attack'd with *Courage*; and he, who is *daring* in Action, always prevails over him, who *fears*.

The HISTORY.

“AFTER this Defeat of the *Germans*,
“he went to oppose the *Sarmatians*, who
“had committed several Acts of Hosti-
“lity in *Sclavonia*, where the major Part of
“them were slain by him. This Conquest
“so much terrify'd the *Goths*, that they en-
“deavour'd, by amicable Treaties, to settle
“a good Understanding with him.”

The MÔRAL REFLECTION.

HAD PROBUS been conquer'd, the *Goths* would have courted the Amity of the *Sarmatians*; but proving victorious, they sought to become his Friends; judging it good Policy to adhere to the strongest Party: whereas, the Reason, why the *Romans* so often oppress'd the *Barbarians*, was this: because true Policy of State, teaches to lend Assistance to the weakest, to prevent too great

great encrease of Strength in an Enemy, and to keep puissant Powers in an equal Balance.

The HISTORY.

“ HE subdu’d the Province of *Isauria*,
 “ on the Confines of *Cilicia*, which had re-
 “ volted ; divided the Fields thereof among
 “ the oldest of his Soldiers ; and regain’d
 “ *Arabia*, *Palestine*, and *Judea*, chiefly
 “ possess’d by the *Blemians*, a People of
 “ *Ethiopia* or *Egypt*.

The MORAL REFLECTION.

IT’s more prudent to confiscate the Estates of Rebels, than to make them suffer the Law : Death only punishes their Persons ; whereas, Confiscation affects their Posterity, and creates in them Horror for a Crime, which has produc’d such dire Effects in their Family : Besides, when Subjects perceive a Prince augments his own Coffers by their Misdemeanours, they have a double Fear : the *one* of his Army ; the *other* of his *Laws*. Hence it may be inferr’d, that all, who claim any Right of Heirship, will have a watchful Eye over him, who must bequeath it : he will be careful of his *Fidelity*, not to remain a *Beggar* ; and *Loyalty* join’d with *Interest*, may be depended on.

The

The HISTORY.

“ HE declar’d War against NARSEUS,
 “ King of *Persia*, who purchas’d a Peace
 “ for a considerable Sum of Money, and
 “ agreed to all the Conditions, prescrib’d by
 “ the Emperor.

The MORAL REFLECTION.

A *rich Treasury* often contributes more to the Preservation of Kingdoms, than a *well-stor’d Arsenal*. The *Troops* of NARSEUS, were not powerful enough to make good his *Resistance*, but the Force of his *Gold*, supported his *Defence*. The *one* chose rather to *purchase* his own, than to *lose* it; the *other*, who desir’d not to pass the Confines of the *Roman Empire*, esteem’d it his good Fortune, to have the Power of disposing of what was not his Right, and to have discover’d the Art of heaping up *Treasures*, by *Menaces*.

The HISTORY.

“ ABOUT this time, the World enjoy’d a perfect Tranquillity; but it lasted
 “ not long; for the *Egyptians* proclaim’d
 “ SATURNINUS Emperor, who was afterwards defeated and slain in Battle.

The

The MORAL REFLECTION.

A long Series of Peace, in powerful Kingdoms, is neither *possible*, nor *desirable*. It is not *possible*; because where a Country is very populous, there will of Necessity be some factious and ambitious Spirits: It is not *desirable*; because an uninterrupted Peace corrupts the Soldiers, and indulges them so much in Idleness, that when occasion requires their Conduct and Valour to preserve the State, they are Strangers to their former Discipline. *Political* things are like *natural* ones; produc'd and preserv'd by *Motion*; and as soon as that *Motion* ceases, they immediately decay.

The HISTORY.

“ TWO renown'd Captains, BONESCUS
 “ and PROCULUS, the *one* commanding in
 “ *England*, the *other* in *France*, influenc'd
 “ their Legions to proclaim them Emperors;
 “ but PROBUS hastening to oppose them,
 “ BONESCUS hang'd himself, and PROCULUS
 “ was kill'd by the *French*, in hopes, by
 “ this Action, to re-establish themselves in
 “ the Emperor's Favour.

The MORAL REFLECTION.

IT was the Policy of those Days, to seduce the Generals of the Army to revolt,
 with

with a View of shaking off the *Roman* Yoke; and when such Designs prov'd abortive, to sacrifice them to the Indignation of the Emperors, and to make their Friends appear guilty, that they might pass unpunish'd; for Treachery was accounted no Crime, when attended with Advantage.

The HISTORY.

“ THE *Goths* and *Vandals* inhabiting
 “ *Thrace*, by the Generosity of *PROBUS*,
 “ who had given them Lands and Houses,
 “ that they might cultivate the Country
 “ they had destroy'd, rose up against their
 “ neighbouring Provinces; pillag'd and
 “ burnt where-ever they pass'd; but by the
 “ unexpected Advance of the Emperor,
 “ Numbers of them were kill'd, and the
 “ rest fled from the Confines of the *Roman*
 “ Empire.

The MORAL REFLECTION.

TO permit Strangers to inhabit a ruin'd Country, in order to cultivate and people it, is a laudable and necessary Care; because it prevents the Provinces from becoming Deserts; but to suffer them to live there, according to their own Laws and Customs, is a kind of Alliance a Prince accedes to, against his own Interest, and furnishes his Enemy with the means of assaulting him.

All

All Nations, which support themselves in a foreign Country, bear with them their native Soil; and where they are *introduc'd* by *Hospitality*, they endeavour to *establisb* themselves by *Jurisdiction*, and convert *Gratitude* into *Treachery*.

The HISTORY.

“ BEING return'd to *Rome* to a most
 “ glorious Triumph, he thought of enlarg-
 “ ing the Limits of the Empire, by oppres-
 “ sing the *Persians*, who, next the *Roman*,
 “ form'd the most considerable Kingdom in
 “ the World; but passing thro' *Sclavonia*,
 “ he was kill'd by his own Soldiers, in the
 “ 6th Year of his Reign, and 295 after the
 “ Birth of our LORD.

The MORAL REFLECTION.


WHEN King NARSEUS purchas'd a Peace at so dear a Rate, he only *deferr'd* the War: PROBUS was sensible what Advantages might be hoped for, in a Country, where *Treasures* were furnish'd with more Facility than *Men*; and where *Gold* was more plentiful than *Steel*. He did not quit *Persia*, with a *Desire* of going to *Rome*; but went to *Rome*, with a *View* of returning into *Persia*.

CARUS.



CARUS. XLI.

The HISTORY.

“  ARUS by Parentage a
 “ *Sclavonian*, but by Birth a
 “ *Roman*, being elected Em-
 “ peror, chose for his Col-
 “ leagues, NUMERIANUS and
 “ CARINUS, his Sons; and then caus'd a
 “ strict Search to be made for the Murde-
 “ rers of PROBUS, whom he punish'd with
 “ the utmost Severity.

The MORAL REFLECTION.

TO revenge the Assassination of PROBUS,
 was not only *Justice*, but likewise a *prudent*
 Step for his own future *Safety*; because the
 Punishment of the Murderers, made their
 Crime be look'd on with Horror by others.
 When the *Call of Justice* is pleasing to a
 Prince, to be deaf to it, is to acquire the Cha-
 racter of merciful, and produces no ill Con-
 sequences;

sequences; but when, on the contrary, the *Crime* has contributed to the Interest of a Prince, he ought to shew no Inclination to pardon it, lest the Judge shou'd be guided more by *Flattery*, than *Justice*.

The HISTORY.

“HE went against the *Sarmatians*, who
 “had enter'd *Pannonia*; kill'd six thou-
 “sand of them; took twenty thousand
 “Prisoners, and put the rest to flight.”

The MORAL REFLECTION.

THO' the *Sarmatians* had been so often subdu'd by the *Romans*, yet they cou'd not, every now and then, refrain pillaging the Provinces belonging to the Empire, being dissatisfy'd with their own barren Country. At present, they are a very peaceable People, and live contentedly at home; because they enjoy the Advantage of Commerce, which not only affords them what's *necessary*, but also what's *superfluous*. The Policy of all flourishing States, bordering on Territories less fertile in Provision, ought to be this: To supply their Wants by way of Traffick, and make them *buy*, what else they wou'd take away by *stealth*.

The HISTORY.

“ HE committed the Government of
 “ the *West* to his Son CARINUS, and
 “ march’d himself against the *Persians*;
 “ from whom he took *Seleucia* and *Tes-*
 “ *fontes* by Force of Arms; and as he
 “ was prosecuting his Victory, a Thunder-
 “ bolt struck him dead in his Tent, with
 “ many others; in the second Year of his
 “ Reign; and 297 after the Birth of our
 “ Blessed REDEEMER.

The MORAL REFLECTION.

TO the Glory of being victorious, CARUS was desirous to annex that of making Acquisitions; and chose to make them in *Persia*, not in miserable *Sarmatia*; because as *Pannonia* was a rich Country, adjoining to *Sarmatia*, it was expedient not to prevent the frequent Incursions of the *Sarmatians* therein, that the *Roman* Forces might still be necessary for its Defence: whereas, the Conquests he made in *Persia*, were of singular Advantage, as well for the Richness of the Country, which in time of Peace abounded in every thing, as for the Powerfulness of that People, who as they frequently disturb’d the Confines of the Empire, it was prudent to make an Acquisition of some important Places in their Kingdom,

dom, that rising for the future, they might be diverted by a War at home, and constrain'd to recover their own, before they invaded the Dominions of others.

The HISTORY.

“ *IMMEDIATELY* after the Death
 “ of *CARUS*, the Army elected his Son
 “ *NUMERIANUS* Emperor; but his Father-
 “ in-Law, *ARRIUS APER*, aspiring after
 “ that Dignity himself, murder'd him in
 “ the Litter, which he travell'd in. *DIO-*
 “ *CLESIAN*, one of his Generals, beholding
 “ the Blow, kill'd *APER* in the Fact, and
 “ verify'd what had been foretold him in
 “ *France* by a Woman call'd *BRESDA*, *viz.*
 “ *That when he had kill'd a wild Boar,*
 “ *he shou'd be Emperor.*

The MORAL REFLECTION.

DIOCLESIAN not being able to hinder the death of *NUMERIANUS*, resolv'd to revenge it in the face of the Conspirators, without consulting his own Danger; and this Action of a zealously faithful *Subject*, recommended him to the Succession of his *Sovereign*. A Person, who for a just Cause spares not his Life, possesses the principal Virtue of a Prince; which is to prefer his Duty to all other Considerations.

dom, that thing for the future they might
be divided by a War at home, and con-



DIOCLESIAN. XLII.

The HISTORY.

“ **ARINUS**, second Son of
 “ **C** **CARUS**, hearing of the death
 “ of his Father and Brother, got
 “ himself proclaim'd Emperor in
 “ *France*, where he then commanded;
 “ and set [forwards towards the *East*, with
 “ a powerful Army, to oppose **DIOCLESIAN**.
 “ The two Competitors came to a warm
 “ Engagement, which was decided by the
 “ Death of **CARINUS**, and **DIOCLESIAN**
 “ remain'd Emperor.

The MORAL REFLECTION.

HAD not **CARINUS** march'd into the
East, **DIOCLESIAN**, who design'd to carry
 on the War against the *Persians*, wou'd
 have sent some of his Generals against him,
 and the Disparity in the Contention wou'd
 have always prov'd on the side of **CARINUS**;
 for

for had he overcome **DIOCLESIAN** in the Persons of his Generals, the Victory concluded not the War; because **DIOCLESIAN** himself was still in Being; and had he lost the Battle, then **DIOCLESIAN** was confirm'd in the Empire, without having expos'd himself to the Danger of losing it: It was his Interest therefore to attack where **DIOCLESIAN** commanded, because the whole War depended on the Overthrow of his Person.

The HISTORY.

“ **THE** Peasants of *France* refus'd to
 “ acknowledge **DIOCLESIAN** as Emperor;
 “ form'd numerous Bodies, and put them-
 “ selves under the Conduct of **AMANDUS**
 “ and **ÆLIENUS**. On this News, **DIOCLE-**
 “ **SIAN** dispatch'd **MAXIMINIAN**, whom he
 “ nominated **CÆSAR**, to quell them; who
 “ after several Engagements, reduc'd them
 “ to their respective Obedience.

The MORAL REFLECTION.

DIOCLESIAN created **MAXIMINIAN**, **CÆSAR**, before he entrusted him with the Charge of suppressing the Rebels, that the greatness of the Distance might not seduce him to betray his Trust; for he thought

it more prudent to leave him the whole Empire after his Death, than to suffer him to enjoy a Part of it, while he was living : thus, he declar'd him a *Prince*, the better to preserve him a *Subject*.

The HISTORY.

“ REBELLIONS rising in *England*,
 “ and *Africa* ; and NARSEUS, King of *Per-*
 “ *sia*, entering *Mesopotamia*, DIOCLESIAN,
 “ to remedy these Disorders, which hap-
 “ pen'd all at once, declar'd MAXIMINIAN
 “ his Colleague, and gave him the same
 “ Liberty with himself, to elect another
 “ CÆSAR.

The MORAL REFLECTION.

DIOCLESIAN chose to engage many in his Interest, to lay every one of them under a necessity of being faithful to him ; and that they cou'd not rebel against *him*, without rebelling against *themselves*. The most important Policy, a Monarch can practise, is this : to keep his Ministers in a continual Belief, that no sinister Dealings can be so advantageous to them, as the Favour of their Prince.

The

The HISTORY.

“ *DIOCLESIAN* nominated for
 “ his *CÆSAR*, *GALERIUS MAXIMINUS*,
 “ surnam’d *ARMENTARIUS*, whose Father
 “ was a Cow-Herd; and *MAXIMINIAN*
 “ made choice of *CONSTANTIUS CHLORUS*,
 “ Nephew to the Emperor, *CLAUDIUS SE-*
 “ *CUNDUS*.

The MORAL REFLECTION.

’TIS probable *DIOCLESIAN* elected for his Dependant, a Person of an obscure Birth, for two Reasons; one *private*, the other *political*. The *private* Reason might be, that being the Son of a poor Man himself, he therefore wou’d not exalt one, who cou’d boast himself any way superior to him in Pedigree: And the *political* Reason might be, that *GALERIUS* having, by his great Qualities, advanc’d himself by Degrees to the Rank of a *Roman* General, he oblig’d all the Soldiers, and the whole World by his Preferment; and also shew’d, that the Meanest in the *Roman* Empire might become a Prince. This Conduct was certainly great Policy in *DIOCLESIAN*; for as there was a necessity at that time, to be supply’d with a vast number of Soldiers, to oppose so many Rebels and Enemies, it animated the People, and

gave every Peasant hope, that by an Application to Arms, he might become Master of the World. MAXIMINIAN, on the contrary, made choice of a Prince for his CÆSAR, not to offend the Nobility, who wou'd have detested a Government, where they visibly beheld their own Declension.

The HISTORY.

“ THIS Partition being made, DIO-
 “ CLESIAN set forward against ACHILEUS,
 “ Chief of the Rebellion in *Egypt*; GA-
 “ LERIUS march'd to attack NARSEUS,
 “ King of *Persia*; CONSTANTIUS went to
 “ reduce CERAUSIUS, who had been de-
 “ clar'd Emperor in *England*; and MAXI-
 “ MINIAN to quell the *Quingentianians* in
 “ *Africa*, who were the old Soldiers, that
 “ PROBUS had recompens'd in those Parts,
 “ by the Distribution of Fields, taken from
 “ the Enemy.

The MORAL REFLECTION.

THE Expeditions of the two CÆSARS, were more remote from *Rome*, than those of the two Emperors; for tho' *Africa* was not near, as to its Scituation, yet it was the nearest, considering the shortness of the Voyage by Sea, which requir'd no more than a few Days sail to *Italy*. A Prince ought

ought as little as possible to absent himself from his Residence ; the regulative Tribunals of Government are held at Court, which are his Mind ; and the Mind of a Prince, is not in its proper Place, when disunited from the Person who reigns.

The HISTORY.

“ THE Enterprizes of **DIOCLESIAN** and
 “ **MAXIMINIAN**, were crown’d with an en-
 “ tire Victory ; but the two **CÆSARS** prov’d
 “ not so successful : **GALERIUS** was defeated
 “ by the *Persians*, and **CONSTANTIUS** was
 “ oblig’d to make Peace with **CERAUSIUS**,
 “ who still remain’d Master of *England*.

The MORAL REFLECTION.

THE two Emperors had no occasion to repine at the ill Success of their **CÆSARS**, since it render’d them more submissive, and dependent on their Superiors ; and convinc’d them, that they stood very much in need of their Instructions, and Excuse ; nor was this all the Advantage they reap’d ; they were found necessary for the Support of the *Roman* Empire ; whereas, had the two **CÆSARS** prov’d victorious in their first Expeditions, the Populace, who commonly go backward in their Hopes, wou’d have neglected the two *old* Emperors, to have flatter’d

ter'd the two young ones, being known capable of the Government.

The HISTORY.

“*ACHILEUS* was made Prisoner
“ by *DIOCLESIAN*, when he took *Alexan-*
“ *dria* by Force of Arms, after eight Months
“ siege; and as a Punishment for his Re-
“ bellion, was given to *Lions*, who in-
“ stantly devour'd him. *MAXIMINIAN* ha-
“ ving in several Engagements defeated the
“ *Quingentianians*, reduc'd them to de-
“ mand Peace, and to observe their Sub-
“ jection.

The MORAL REFLECTION.

ACHILEUS was a brave Soldier, and tho' conquer'd, acquir'd a great Reputation, in sustaining, with so much Vigour, an eight Months siege, against so formidable a Power. *Dioclesian* therefore judging it pernicious to the *Roman* Empire, that a Rebel shou'd preserve a glorious Character in the World, condemn'd him to a particular cruel Death, that the Fame of his terrible *Disgrace*, might drown that of his *Reputation*; and that the Praise of his *Valour*, might be bury'd in the dreadful Memory of his *Punishment*.

The

The HISTORY.

“ *GALERIUS* going, as well to
 “ pay his Devoirs, as to make his Excuse
 “ to the Emperor, whom he found in his
 “ Litter out of the Palace, *DIOCLESIAN*
 “ suffer’d him to run a considerable time
 “ by the side of it, before he answer’d him;
 “ and then at last said: *Go! and assemble*
 “ *together another Army, and seek to re-*
 “ *gain your Honour.* Accordingly he did,
 “ and in a bloody Battle, overcame *NAR-*
 “ *SEUS* in high *Armenia*; made such vast
 “ Acquisitions, and took so many Priso-
 “ ners, that when he afterwards paid his
 “ Court to *DIOCLESIAN*, he was receiv’d
 “ with all the Demonstrations of Love and
 “ Affection by him.

The MORAL REFLECTION.

SEVERITY in a Master, is a laud-
 able Act of Superiority; neither can there be
 a more laudable Severity, than that which
stings to Amendment. *DIOCLESIAN* reprimanded his *GALERIUS* with so much Pru-
 dence, that amidst the Reproof, he disco-
 cover’d a good Opinion of him; deem’d
 him capable to repair his Honour, and to
 surmount *Fortune* by his *Valour*: and *GAL-*
LERIUS, more pleas’d with the good Opi-
 nion of *DIOCLESIAN*, than offended at his
 Re-

Reservedness, took fresh Courage, and prov'd Conqueror; which *Victory* was owing to the *Reproach* of having *lost*. Thus, a Prince truly *corrects* when he *reprimands*, without *Contempt*; and how amiable is it in Majesty to appear *kind* in the midst of *Rigour*, and with the *Severity* of a Judge, blend the *Tenderness* of a Father!

The HISTORY.

“*CONSTANTIUS CHLORUS*
 “being attack'd by the *Germans*, in his
 “Retreat from *England*, surpriz'd the E-
 “nemy's Camp in the Obscurity of Night,
 “and cut off almost sixty thousand near
 “the City of *Cigones* in *Flanders*, repair-
 “ing, by this *Victory*, his former ill Suc-
 “cess.

The MORAL REFLECTION.

THO' *CONSTANTIUS* had made a vigorous Opposition against *CERAUSIUS*, and fully discharg'd the Duties of his Command, yet he return'd dissatisfy'd, because he had lost. 'Tis not *Desert*, but *Victory* that crowns the End of Martial Undertakings; nor is it enough, for the Acquisition of Glory, to have done what's requisite; we must *obtain* what we *attempt*: *Valour*, in *Disgrace*, attracts *Compassion*, not *Applause*;
 2 and

and CONSTANTIUS was more afflicted to think of the *Romans* Commiseration, than to have lost the Battle against the *English*. *Courage* took away the *Blame*; but *Fortune* took away the *Praise*.

The HISTORY.

“ *DIOCLESIAN* having assum’d
“ the Title of *JOVE*, and *MAXIMINIAN*
“ that of *HERCULES*, with the two *CÆSARS*
“ enter’d *Rome* in Triumph, which was
“ perform’d with all possible Magnificence;
“ conducting with them, the *Wives* and
“ *Sons* of the *Persian* King, with many
“ Chariots, laden with rare and precious
“ Spoils.

The MORAL REFLECTION.

TO have conquer’d Rebels and *Barbarians*, was a Triumph common to all the four *Heroes*; but the particular Glory of *DIOCLESIAN* therein, consisted in conducting three *victorious* Princes, who were all his Dependents. The *Trophies* and *Spoils*, brought from three Parts of the World, were acquir’d by the *Force of the Armies*; but to have maintain’d a *due Obedience*, and *perfect Harmony* between three Princes of the *Roman* Empire, was an Undertaking effected by the *Force of his Mind*, which,
by

by giving the Name of *Sovereign* to each, had the Art to keep them all under *Subjection*. The *Common-People* prais'd the *Strength* and *Unity* of the *Colleagues*; but the *Politicians* admir'd the *Wisdom* and *Prudence* of their *Head*.

The HISTORY.

“ AFTER *DIOCLESIAN* had procur'd
 “ a perfect *Tranquillity* thro’ the *Empire*,
 “ and render’d it rever’d and obey’d by all
 “ the *World*, he renounc’d it in the 20th
 “ Year of his *Reign*, and retir’d to *Salonica*, a City of *Dalmatia*, his native
 “ Country, to enjoy, in *Repose*, the latter
 “ Years of his *Life*. *MAXIMINIAN*,
 “ thro’ his *Persuasions* and *Example*, made
 “ the same *Renunciation* in *Milan*, leaving
 “ the *Empire* to *CONSTANTIUS* and *GALERIUS*, 317 Years after the Birth of our
 “ Blessed *LORD*.

The MORAL REFLECTION.

THE *Littleness* of this great *World*, is such, that if he, who has render’d himself Master of it, desires to climb higher, let him despise it. The whole *Earth*, tho’ all in *Revolutions*, was but a *Field*, sufficient
 to

to employ DIOCLESIAN's Mind, for more than 20 Years; yet a small Extent at last contain'd it. By *acquiring* the World, he shew'd, that a *Part* of it belong'd to *others*; but by making a *Present* of it, he shew'd, that it was *his own* to give.

The HISTORY.

“ DIOCLESIAN was several
 “ times entreated to resume the Empire;
 “ but there was no Possibility of draw-
 “ ing him from cultivating his Garden,
 “ in which he declar'd he enjoy'd infinitely
 “ more Peace and Consolation of Mind,
 “ than amidst all the Pleasures and Gran-
 “ deur of a Court. This Resolution ex-
 “ cited the Admiration of the whole
 “ World, but particularly the *Christians*,
 “ whom, during his Administration, he had
 “ cruelly persecuted.

The MORAL REFLECTION.

IF he, who has assum'd Fortitude, *gives*
way, he *breaks*; if he, who is on a Pin-
 nacle, *moves*, he *precipitates* himself. When
 Entreaties are *convincing*, it's *Strength* to
yield; but when they are compos'd of
Delusions, to *consent* to them is *Cunning*.
 DIOCLESIAN was courted by the *Romans*,
 because

because they had lost a *good Emperor*;
but the *Empire* was not courted by DIO-
CLESIAN, because by remaining in Soli-
tude, he had *lost Nothing*.

THE HISTORY

"DIOCLESIAN was several
times entreated to resume the Empire;
but there was no Possibility of draw-
ing him from cultivating his Garden,
in which he had employed himself
more than any other of his Mind,
and Grain.
The Union ex-
tended the whole
of the World, but particularly the Christians,
whom, during his Administration, he had
cruelly persecuted.

THE MORAL REFLECTION.

If he, who has all his Fortitude, great
weakness, is he who is on a sin-
gle wheel, he will be overturned. When
NO ONE is concerned, it is always to
be feared, but when they are composed of
many, to expect to remain is certain.
DIOCLESIAN was courted by the Romans,
because



CONSTANTIUS CHLORUS. XLIII.

The HISTORY.

“  ONSTANTIUS remain-
 “ ing Emperor, assign'd to his
 “ Colleague GALERIUS, the
 “ Governments of *Sclavonia*,
 “ *Macedonia*, *Thrace*, *Greece*,
 “ *Asia*, *Egypt*, *Syria*, and all the *East*;
 “ and a little time after added to them,
 “ *Africa* and *Italy*, reserving for himself,
 “ *France*, *Spain*, *Germany* and *England*.

The MORAL REFLECTION.

NO Nation in the World ever acquir'd
 so much Dominion as the *Roman*; a thing
 well worthy of wonder, as *Italy* was nei-
 ther so populous, nor so abounding in Pro-
 vision, as many other Countries, which fre-
 quently supply'd it with Corn; and as the
 Armies of the *Romans*, were never so nu-
 C c mcrrous

merous as those of the *Barbarians*, whom they destroy'd on their Incursions on the Empire. Hence it may be inferr'd, that it is not the *Number*, but the *Minds* of Men, which give *Power*; and tho' many of the Emperors were not *Romans* by *Birth*, yet they were such by their *Education*. *Men* beget *Men*; but good *Constitutions* and *Maxims* produce *Princes*. A *Shepherd* guides his *Flock*, feeds it, shears it, and sends it to the Slaughter-House at pleasure, because all of it put together, can't claim the same Conduct as the *Shepherd*.

The HISTORY.

“ AFTER having regulated the Affairs of State, for the Support of Justice
 “ in his Absence, he went to *England*
 “ (which was return'd to its former Sub-
 “ jection) in hopes to introduce a better
 “ Form of Government there, and to pre-
 “ vent its being liable to so many Com-
 “ motions; but being seiz'd of a malign-
 “ ant Fever in *York*, he died of it in a
 “ few Days; in the second Year of his
 “ Reign; and 319 after the Birth of
 “ JESUS CHRIST; leaving his Son CON-
 “ STANTINE the Great to succeed him.

The MORAL REFLECTION.

THE first Care of CONSTANTIUS, after his Accession to the Empire, was that,
 which

which ought to be the first in every Prince, who enters on the Government of a State; viz. To visit his *Dominions*; stock them with *good* Laws, and abolish the *bad* ones: *Arms* take possession of a *Country*; but the *Laws* take possession of the *Hearts* of *Men*: *Men* therefore, and not *Territories*, form *Kingdoms*. The Administration of *Justice*, prevents *private* Injuries; and when *private* Persons observe their respective Obligations, the *Publick* enjoys Tranquillity; and in the Tranquillity of the *Publick*, all the Felicity of a *Prince* consists.





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Of all the

E M P E R O R S,

W H O

Reign'd in *R O M E*.


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F I N I S.

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